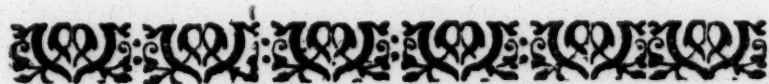




THE
TRAVELS
OF
CYRUS.









J. Grisony. in.

B. Baron scul.

THE
TRAVELS
Francis OF *Popham*
CYRUS.

IN TWO VOLUMES.

TO WHICH IS ANNEX'D,
A DISCOURSE
UPON THE
Theology and Mythology
Of the ANCIENTS.

By the Chevalier RAMSAY.

VOL. I.

LONDON,

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M.DCC.XXVII.





TO THE
RIGHT HONOURABLE
THE
Lord *LANSDOWN*.

My LORD,



HE most amiable
Virtues, and the
brightest Talents,
form'd the Character of that
HERO

H E R O whose Travels I relate : And to whom cou'd I offer the Picture of so fine a Genius, and so generous a Mind, but to a Person of Your Lordship's Taste ?

The singular Friendship with which Your Lordship honours me, gave Rise to this Undertaking ; and my Obligations are of such a Nature, that to let pass
the

the present Opportunity of
acknowledging them, wou'd
be the highest Injustice, as
well as Ingratitude. Ac-
cept this Mark of the in-
violable Attachment, and
profound Respect, of,

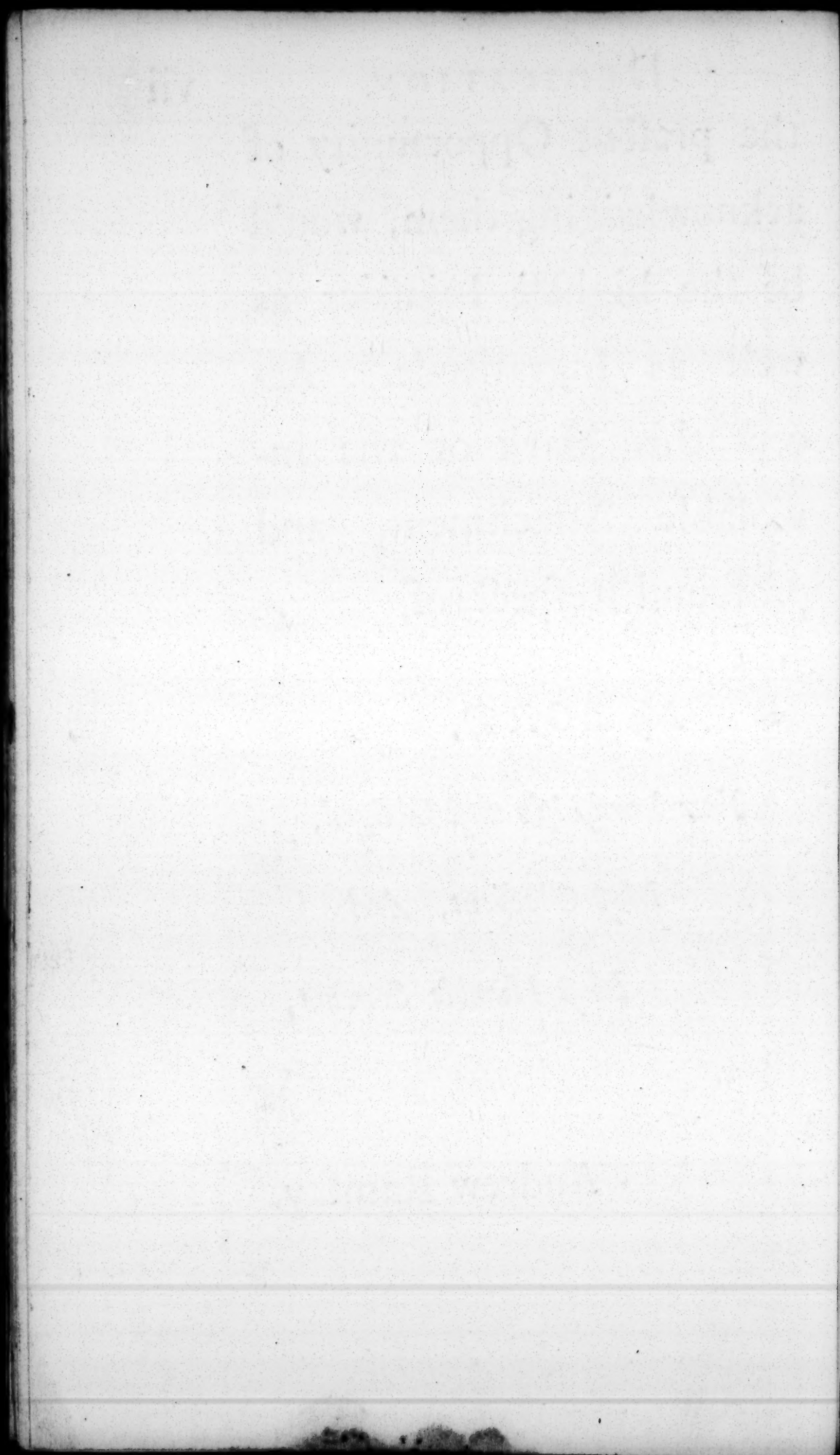
My LORD,

Your Lordship's most Obliged,

Most Obedient, And

Most Humble Servant,

Andrew Ramfay.



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THE
TRAVELS
OF
CYRUS.

BOOK I.



THE *Assyrian* Empire, having been for many Ages extended over all *Asia*, was at length dismembred, upon the Death of *Sardanapalus*.

* *Arbaces*, Governor of *Media*, entered into a League with *Belesis*, Governor of *Babylon*, to dethrone that

* Diod. Sic. B. 2. Athenæus B. 12. Herod. B. 1.
Justin. B. 1.

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B

effemi-

effeminate Monarch. They besieged him in his Capital, where the unfortunate Emperor, to avoid being made a Prisoner, and to hinder his Enemies from becoming Masters of his immense Riches, set Fire to his Palace, threw himself into the Flames, and perish'd with all his Treasures. *Ninus*, the true Heir, succeeded him in the Throne, and reigned at *Nineveh*. But *Arbaces* took Possession of *Media*, with all its Dependencies; and *Belesis*, of *Chaldea*, with the neighbouring Territories.

Thus was that antient Empire divided into three Monarchies, the Capitals of which were *Nineveh*, *Ecbatana*, and *Babylon* *.

* This happened many Years before the Foundation of *Rome*, and the Institution of the *Olympiads*. It was in the Time of *Ariphron*, 9th Archon of *Athens*, and almost 900 Years before the Christian *Æra*.

The Successors of *Arbaces* made considerable Conquests, and brought, by degrees, under Tribute several other Provinces and Nations, particularly *Persia*.

Such was the State of *Asia* when *Cyrus* was born. His Father *Cambyses* was King of *Persia*. *Mandana* his Mother was Daughter of *Astyages*, Emperor of the *Medes*. *

He was educated from his tender Years, after the Manner of antient *Persia*, where the young *Satrapes* were inur'd to Hardship, Fatigue, and a military Life. Hunting and War were their only Exercises, and they look'd upon the one as an Image of the other.

The *Persians* were hitherto rough, but virtuous. They were not vers'd

* Xenoph. Cyrop. B. I.

in those Arts and Sciences which polish the Mind and Manners. But they were great Masters of the sublime Science of being content with simple Nature, of despising Death for the Love of their Country, and of flying all Pleasures which emasculate the Mind, and enervate the Body.

The Youth were educated in publick Schools, where they were early instructed in the Knowledge of the Laws, and accustom'd to hear Causes, pass Sentence, and mutually to do one another Justice; and hereby they discovered their Dispositions, Penetration, and Capacity for Employments in a riper Age.

The Virtues which their Masters were principally careful to inspire, were *Truth* and *Goodness*, *Sobriety* and *Obedience*. The two former make us resemble the Gods; the two latter

latter are necessary to the Preservation of Order. *

The chief Aim of the Laws in antient *Persia*, was to prevent the Corruption of the Heart: And for this Reason, the *Persians* punish'd Ingratitude, a Vice against which there is no Provision made by the Laws of other Nations. Whoever was capable of forgetting a Benefit, or of refusing to do a good Office when it was in his Power, was looked upon as an Enemy to Society.

Cyrus had been educated according to these wise Maxims. And though it was impossible to conceal from him his Rank and Condition, yet he was treated like the rest of his Companions, and with the same Severity as if he had not been born to reign. He was taught to practise an exact Obedience,

* Xenoph. Cyrop. B. 1.

that he might afterwards know how to command.

When he arrived at the Age of Sixteen, *Astyages* press'd to see him.* *Mandana* could not avoid complying, but was uneasy at the Thought of being obliged to carry her Son to the Court of *Ecbatana*.

For the Space of two hundred Years, the Bravery of the Kings of *Media* had extended their Conquests; and Conquests had begot Luxury, which is always the Fore-runner of the Fall of Empires. *Valour, Conquest, Luxury, Anarchy*. This is the fatal Circle, and these are the different Periods of the politick Life, in almost all States. The Court of *Ecbatana* was then in its Splendor; but this Splendor had nothing in it of Solidity.

* Xenoph. Cyrop. B. I.

The Days were spent in Effeminacy, or in Flattery. The Love of Glory, strict Probity, severe Honour, were no longer in Esteem. Solid Knowledge was looked upon as contrary to Delicacy of Manners. Agreeable Trifling, fine-spun Thoughts, and lively Sallies of Imagination, were the only Kinds of Wit admired there. No sort of Writings pleas'd, but amusing Fictions; where a perpetual Succession of Events surprized by their Variety, without improving the Understanding, or enobling the Heart.

Love was without Delicacy. Blind Pleasure was its only attractive Charm. The Women thought themselves despis'd when no Attempts were made to ensnare them. That which contributed to encrease this Corruption of Mind, Manners, and Sentiments, was the new Doctrine, spread every where by the *Magi*, *That Pleasure*

is the only moving Spring of Man's Heart. For as each Man was free to place his Pleasure according to his Fancy, this Maxim authorized Virtue or Vice according to every one's Taste, Humour, or Complexion.

This Depravity, however, was not then so universal in *Media*, as it became afterwards under the Reigns of *Artaxerxes* and *Darius Codomanus*. Corruption takes its Rise in Courts, and extends itself gradually thro' all the Parts of a State. There were in the Provinces, and in the Troops, several military Men who were not corrupted by the infectious Air of *Ecbatana*, but had preserved in themselves all the Virtues which flourish'd in the Reigns of *Deioces* and *Pbraortes*.

Mandana was throughly sensible of all the Dangers to which she should expose young *Cyrus*, by carrying him
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to a Court, the Manners of which were so different from those of the *Persians*. But the Will of *Cambyfes*, and the Orders of *Astyages*, obliged her to undertake the Journey.

She set out, attended by a Body of the young Nobility of *Persia*, under the Command of *Hystaspes*, to whom the Education of *Cyrus* had been committed. She was in a Chariot with her Son, and it was the first time he had seen himself distinguish'd from his Companions.

Mandana was a Princess of uncommon Virtue. Her Mind was cultivated and adorned, and she had a *Genius* much above her Sex. She made it her Business, during the Journey, to inspire *Cyrus* with the Love of Virtue, by entertaining him with Fables according to the Eastern Manner. The Minds of young Persons
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are not gain'd by difficult and refined Reasonings, they must be enticed by agreeable and familiar Images. To make Truth lovely to them, it must be exhibited by sensible and beautiful Representations.

Mandana had observed that *Cyrus* was often too full of himself, and that he discovered some Tokens of a rising Vanity, which might one Day obscure his great Qualities. She endeavoured to make him sensible of the Deformity of that Vice, by relating to him the Fable of *Sozares*, a Prince of the antient Empire of *Assyria*. It resembles the Story of the *Grecian Narcissus*, who perished by the foolish Love of himself. For thus it is that the Gods punish ; they only give us over to our own Passions, and we immediately commence Unhappy.

She

She then painted to him the Beauty of those noble Virtues which lead to Heroism, by the generous forgetting of one's-self. She related to him the Fable of the first *Hermes*, a divine Youth, who was beautiful without knowing it, had Wit without thinking so, and who was unacquainted with his own Virtue, because he was ignorant that there were Vices.

It was thus that *Mandana* instructed her Son during the Journey; one Fable gave Rise to another. The Questions of the Prince furnished the Queen with new Matter to entertain him, and with Opportunities of teaching him the Sense of the *Egyptian* Fables, the Taste for which had prevailed very much in the *East*, since the Conquests of *Sesostris*.

As they passed one Day by a Mountain, consecrated to the great
Oromazes,

Oromazes *, *Mandana* stopp'd her Chariot, alighted, and drew near to the sacred Place. It was the Day of a solemn Festival, and the High Priest was already preparing the Victim, crown'd with Flowers. He was of a sudden seiz'd with a Divine Spirit, and interrupting the Silence and Solemnity of the Sacrifice, cryed out in a Transport ; *I see a young Laurel rising. It will soon spread its Branches over all the East. The Nations will come in Crowds to assemble together under its Shadow.* At the very same Instant a Spark of Fire flew out from the Pile, and moved about the Head of *Cyrus*.

Mandana made deep Reflections upon this Event, and after she was again in her Chariot, said to her Son, *The Gods sometimes send these Auguries to animate Heroick Souls : They*

* The great God of the *Persians*. See the Disc. at the End of the second Volume, Pag. 5.

are Presages of what may happen, and by no means certain Predictions of a Futurity, which must always depend upon their Virtue.

Being arrived upon the Frontiers of *Media*, *Astyages*, with all his Court, came out to meet them. He was a Prince of great Beneficence and Humanity, but his natural Goodness made him often too Easy, and his Propensity to Pleasure had brought the *Medes* into the Taste of Luxury and Effeminacy *.

Cyrus, soon after his Arrival at the Court of *Ecbatana*, gave Proofs of a Wit and Judgment far beyond his Age. *Astyages* put divers Questions to him concerning the Manners, Laws, and Method of educating Youth among the *Persians*. He was struck with Astonishment at the lively and

* Xenoph. Cyrop. B. 1. Herod. B. 2.

noble Answers of his Grandson. All the Court admired the bright Parts of *Cyrus*, insomuch that he began to be intoxicated with Praise. A secret Presumption steals into his Heart. He talks a little too much, and does not hearken enough to others. He decides with an Air of Sufficiency, and seems too fond of Wit.

Mandana, to remedy this Fault, contrived to set before him his own Picture, by certain Passages of History ; for she still proceeded in his Education, upon the same Plan that she had begun it. She related to him the Story of *Logis* and *Sygeus*.

‘ My Son, said she, it was formerly the Custom at *Thebes*, in
 ‘ *Bæotia*, to raise to the Throne, after the Death of the King, him, of
 ‘ all his Children, who had the best
 ‘ Parts. When a Prince has fine Parts
 ‘ he can chuse able Ministers, make
 ‘ proper

‘ proper Use of their Talents, and go-
‘ vern those who govern under him.
‘ This is the great Secret of the Art
‘ of Reigning.

‘ Among the King’s Sons there
‘ were two who discovered a supe-
‘ rior Genius. The elder loved
‘ Talking, the younger was more
‘ silent. The eloquent Prince, named
‘ *Logis*, made himself admired by
‘ the Charms of his Wit. The silent
‘ Prince, named *Sygeus*, made him-
‘ self loved by the Goodness of his
‘ Heart. The first shew’d plainly,
‘ even while he endeavoured to con-
‘ ceal it, that he spoke only to shine.
‘ The second hearkned readily to
‘ others, and looked upon Conversa-
‘ tion as a sort of Commerce, where
‘ each Person ought to bring some-
‘ thing of his own. The one made
‘ the most thorny and perplex’d Af-
‘ fairs agreeable by a peculiar Grace
‘ in the manner of treating them:
The

‘ The other threw Light upon the ob-
 ‘ scurest Points, by reducing every
 ‘ Thing to simple Principles. *Logis*
 ‘ affected Mystery without being se-
 ‘ cret, and his Politicks were full of
 ‘ Stratagems and Artifices. *Sygeus*
 ‘ had Address without Falshood, and
 ‘ great Penetration, while he was
 ‘ himself impenetrable. He surmount-
 ‘ ed all Obstacles by his Prudence
 ‘ and Courage, and by pursuing
 ‘ steadily the most just and noble
 ‘ Views.

‘ After the King’s Death, the Peo-
 ‘ ple were assembled in a large En-
 ‘ closure to chuse a Successor to the
 ‘ Throne. Twelve old Men presided
 ‘ at their Council to correct the Judg-
 ‘ ment of the Multitude, who sel-
 ‘ dom fail to be carry’d away by
 ‘ Prejudice, Appearances, or Passion.
 ‘ The eloquent Prince made a long,
 ‘ but fine Harangue, wherein he set
 ‘ forth all the Duties of a King, in
 ‘ order

‘ order to insinuate that one who was
‘ so well acquainted with them, would
‘ undoubtedly fulfil them. Prince
‘ *Sygeus* in few Words laid before them
‘ the many Dangers to which Sovereign
‘ Power is liable, and confess’d
‘ an Unwillingness to expose himself
‘ to them. *It is not*, added he, *that*
‘ *I would avoid any Difficulties to*
‘ *serve my Country, but I am afraid*
‘ *of being found unequal to the Task*
‘ *of Governing.*

‘ The old Men decided in favour
‘ of *Sygeus*; but the young People,
‘ and those of superficial Understand-
‘ ings took the Part of the elder Bro-
‘ ther, and raised by degrees a Re-
‘ bellion, under Pretext, that Injus-
‘ tice had been done to *Logis*.
‘ Troops were levy’d on both Sides;
‘ *Sygeus* proposed to yield his Right
‘ to his Brother, in order to hinder
‘ the Effusion of the Blood of his
VOL. I. C ‘ Country.

‘ Countrymen, but his Army would
‘ not consent to it.

‘ The chief Men of both Parties,
‘ seeing the Miseries with which the
‘ State was ready to be overwhelmed,
‘ thought it adviseable to prefer a less
‘ Evil to a greater, and propos’d the
‘ Expedient of letting both the Bro-
‘ thers reign, each a Year, by Turns.
‘ This Form of Government has ma-
‘ ny Inconveniencies, but it was pre-
‘ ferred before a Civil War, the great-
‘ est of all Calamities. The two
‘ Brothers applauded the Proposal for
‘ Peace, and *Logis* mounted the
‘ Throne. He changed, in a little
‘ time, all the antient Laws of the
‘ Kingdom, was always listening to
‘ new Projects; and to have a lively
‘ Imagination was sufficient to raise
‘ a Man to the highest Employments.
‘ That which seemed excellent in
‘ Speculation could not be executed
‘ but with Difficulty and Confusion.
‘ His

‘ His Ministers, who had no Expe-
‘ rience, knew not that precipitate
‘ Changes, how useful soever they
‘ may appear, are always dangerous.

‘ The neighbouring Nations took
‘ occasion from this weak Admini-
‘ stration to invade the State; and had
‘ it not been for the Prudence and
‘ Bravery of *Sygeus*, all had been lost,
‘ and the People must have submit-
‘ ted to a foreign Yoke. But this
‘ Prince engag’d, defeated, and drove
‘ the Enemy out of the Country.

‘ It was then decided in the su-
‘ preme Council of the old Men,
‘ That the King to be chosen for the
‘ future, should not be the Person who
‘ gave Proofs of the quickest Parts,
‘ but of the soundest Judgment.
‘ They were of Opinion, that to talk
‘ eloquently, or to be fruitful in
‘ Expedients, were not Talents so
‘ essential to a good Governour, as

- ‘ a just Discernment in chusing, and
- ‘ a Steadiness and Courage in pur-
- ‘ suing the best and wisest Counsels.

Cyrus usually confess'd his Faults without seeking to excuse them. He listened to this Story with Attention, perceived the Design of *Mandana* in telling it him, and resolved to correct himself.

Soon after this, he gave a notable Proof of his Genius and Courage. He was scarce Seventeen Years of Age when *Merodac* Son of *Nabuchodonosor* King of *Assyria* assembled some Troops under pretence of Hunting, and made an Irruption into *Media*. He left his Infantry upon the Frontiers, and marching in Person with twelve thousand Horse towards the first strong Places belonging to the *Medes*, encamped near them, and from thence sent out Detachments
every

every Day to scour and ravage the Country.

Astyages had very soon Notice that the Enemy was enter'd into his Dominions, and after having given the necessary Orders for assembling his Army, he set out with his Son *Cyaxares* and young *Cyrus*, followed only by some Squadrons levy'd in haste, to the Number of eight thousand Horse.

When he was come near the Borders of his own Country, he encamp'd upon a rising Ground, from whence he discover'd the Plain which *Merodac* ravaged by his Detachments. *Astyages* order'd two of his General Officers to go and observe the Enemy. *Cyrus* desired leave to accompany them, in order to inform himself of the Situation of the Country, the advantageous Posts, and the Strength of the *Assyrian* Army.

Having made his Observations, he came back, and gave an exact Account of all he had seen.

Astyages the next Day assembled a Council of War to deliberate upon the Motions he should make. The greatest Part of the General Officers, apprehending some Ambush if they should leave their Camp, advis'd the suspending all Action, till the Arrival of new Troops. *Cyrus*, who was impatient to engage, hearken'd to their Reasonings with Uneasiness, but observed a profound Silence out of Respect to the Emperor, and so many experienc'd Commanders ; till at length *Astyages* order'd him to speak. He then rose up in the midst of the Assembly, and with a noble and modest Air, said, *I discover'd Yesterday upon the Right of the Enemies Camp a great Wood : I have just caus'd it to be view'd. The Enemy have neglected this Post, and we may become Masters*
of

of it, by passing secretly a Detachment thither thro' this Valley, which is at our Left. I will convey my self thither with Hystaspes, if the Emperor approves it.

Cyrus held his peace, blush'd, and fear'd to have spoken too much. All admir'd his Genius for War, at such tender Years. *Astyages* was surpriz'd at the Justness of his Thought, and immediately commanded that his Counsel should be follow'd.

Cyaxares marched strait to the Enemy, while *Cyrus*, accompanied by *Hystaspes*, filed off with a Body of Cavalry, without being discover'd, and conceal'd himself in the Wood. The Prince of the *Medes* attack'd the *Affyrians* dispers'd in the Plain. *Merodac* left his Camp to sustain them. *Astyages* advanc'd with the rest of his Troops, while *Cyrus* came out of

the Wood, fell upon the Enemy, and with his Voice animated the *Medes*, who all follow'd him with Ardour. He cover'd himself with his Shield, pierc'd into the thickest of the Squadrons, and spread Terror and Slaughter where-ever he came. The *Assyrians* seeing themselves thus attack'd on all Sides, lost Courage, and fled in Disorder.

Cyrus, after the Battle, was sensibly touch'd with seeing the Field cover'd with dead Bodies. He took the same Care of the wounded *Assyrians*, as of the *Medes*, and gave the necessary Orders for their Cure. *They are Men*, said he, *as well as we, and are no longer Enemies when once they are vanquish'd.*

The Emperor, having taken his Precautions to prevent such Irruptions for the future, return'd to *Ecbatana*. *Mandana* soon after was oblig'd to leave

leave *Media*. She was desirous to carry back her Son with her, but *Astyages* opposed it: *Why will you*, said he, *deprive me of the Pleasure of seeing Cyrus? He will be the Support of my old Age: besides, he will here learn military Discipline, which is not yet known in Persia. I conjure you by the Tendernefs which I have always shewn you, not to refuse me this Consolation.*

Mandana could not yield her Consent, but with infinite Concern. She dreaded the leaving her Son in the midst of a Court, which was the Seat of Voluptuousness. Being alone with *Cyrus*, she was resolv'd to sound his Inclinations, and ask'd him, Whether he liked best to stay at *Ecbatana*, or to return to *Persia*? He answer'd, *I should be sincerely glad to return with you, but methinks I may here acquire a great deal of Instruction in*
the

the Art of War, which is not to be had in Persia.

I fear, reply'd Mandana, that the Reason you offer is only a Pretence, and even a Beginning of Corruption. I fear lest the Purity of your Manners should be stain'd, and you should be intoxicated with idle Passions. The first Steps to Vice will seem to be only innocent Amusements, a well-bred Compliance with receiv'd Customs, and a Liberty which you must allow your self in order to please. Virtue will come, by degrees, to be thought too severe, an Enemy to Pleasure and Society, and even contrary to Nature, because it opposes Inclination. In a word, you will look upon it as a matter of mere Decency, a politick Phantom, a popular Prejudice, from which Men ought to get free, when they can indulge their Passions in secret. Thus you will go from one Step to another, till your Understanding

standing being blinded, corrupt your Heart, and precipitate you into all sorts of Crimes.

Leave Hyftaspes with me, reply'd Cyrus: he will teach me to avoid all these Dangers. His Virtue is not too severe. I have been long accustom'd to open my Heart to him, and he is not only my Counsellor, but the Confident of my Weaknesses.

Hyftaspes was an experienc'd Commander: He had serv'd many Years under Astyages, in his Wars against the Scythians, and the King of Lydia, and had all the Virtues of the antient Persians, together with the Politeness of the Medes. Being a great Politician, and a great Philosopher, a Man equally able and disinterested, he had risen to the first Employments of the State, without Ambition, and possess'd them with Modesty.

Mandana

Mandana being persuaded of the Virtue and Capacity of *Hystaspes*, as well as of the Advantages her Son might find, by living in a Court, that was no less brave and knowing in the Art of War, than polite, resolv'd to obey *Astyages*.

She began her Journey soon after, and *Cyrus* accompanied her some Leagues from *Ecbatana*. At parting she embrac'd him with Tenderness; *My Son*, said she, *remember that your Virtue alone can make me happy*. The young Prince melted into Tears, and stood silent. This was his first Separation from her. He follow'd her with his Eyes till she was out of Sight, and then return'd to *Ecbatana*.

Cyrus continued in a voluptuous Court, without being infected by it. This however was not owing to the Precautions of *Mandana*, the Counsels

sels of *Hystaspes*, or his own natural Virtue, but to *Love*.

There was then at the Court of *Ecbatan* a young Princess named *Cassandana*, a near Relation of *Cyrus*, and Daughter of *Pharnaspes*, who was of the Race of the *Achemenides**. Her Father, who was one of the principal *Satrapes* of *Persia*, had sent her to the Court of *Astyages*, to be there educated. She had all the Politeness of that Court, without any of its Faults. Her Wit was equal to her Beauty, and her Modesty heighten'd the Charms of both. Her Imagination was lively, but directed by her Judgment. A Justness of Thought was as natural to her as a Gracefulness of Expression. She spoke seldom; but when she did speak, one might perceive that she priz'd Virtue more than Wit. She had entertain'd

* Herod. B. 1.

a particular Regard for *Cyrus* from the first Moment she saw him, but conceal'd her Sentiments so well, as not to be suspected.

Proximity of Blood gave *Cyrus* frequent Opportunities of seeing and discoursing with her. Her Conversation soften'd the Manners of the young Prince, and he insensibly acquir'd a Delicacy with which till then he had not been acquainted.

The Beauties and Virtues of this Princess produced by degrees in his Soul all the Motions of that noble Passion, which softens the Hearts of Heroes without lessening their Courage, and which places the principal Charm of Love in the Pleasure of *loving*. Precepts, Maxims, and severe Lessons, do not always preserve the Mind from the poison'd Arrows of Sensuality. 'Tis perhaps exacting too much from Youth, to require
that

that they should be insensible. And it often happens that nothing but a well-placed Love can be a Security from dangerous and criminal Passions.

Cassandana perceiv'd the Affection of *Cyrus*, but without seeming to observe it. And *Cyrus* enjoy'd in her Conversation all the Pleasures of the purest Friendship, without declaring his Love. His Youth and his Modesty made him timorous. And it was not long before he felt all the Disquiets, Pains, and Alarms, which ever attend upon such Passions, even when they are most innocent.

Cassandana's Beauty very soon created him a Rival. *Cyaxares* became enamour'd of this Princess. He was very near of the same Age with *Cyrus*, but of a very different Character. He had Wit and Courage, but was of an impetuous, haughty Disposition, and shew'd already but too

too great a Propensity to all the Vices common to young Princes.

Cassandana could love nothing but Virtue, and her Heart had made its Choice. She dreaded more than Death an Alliance with the *Median* Prince, tho' it flatter'd so much her Ambition.

Cyaxares was unacquainted with the Delicacy of Love. His high Rank augmented his natural Haughtiness, and the Manners of the *Medes* authoriz'd his Presumption: So that he us'd little Precaution or Ceremony in letting the Princess know his Passion for her.

He immediately perceiv'd her Indifference, sought for the Cause of it, and was not long in making the Discovery. In all publick Diversions she appeared gay and free with him, but was more constrain'd with *Cyrus*.
The

The Guard she kept upon her self, gave her an Air of Reserve, which was not natural to her. She answer'd to all the Civilities of *Cyaxares*, with ready and lively Turns of Wit ; but when *Cyrus* spoke she could hardly conceal her Perplexity.

Cyaxares observ'd this different Behaviour, and guess'd the Reason of it : But young *Cyrus*, being little skill'd in the Secrets of Love, did not interpret the Conduct of *Cassandana* in the same manner. He imagin'd that she was pleas'd with the Passion of *Cyaxares*, and that her Eyes were dazzled with the Lustre of that Prince's Crown.

Cyrus experienc'd alternately, the Uncertainty and Hope, the Pains and Pleasures of a lively Passion. His Trouble was too great to be long conceal'd. *Hystaspes* perceiv'd it ; and without knowing the Object of

the Prince's Attachment, said to him,
 ' For some time past I observe that
 ' you are thoughtful and absent. I
 ' believe I see into the Cause of it.
 ' You are in Love, *Cyrus*. There
 ' is no way to get the better of Love,
 ' but Flight. The most Heroick
 ' Virtue is sometimes vanquish'd by
 ' the Force of its Illusions. The
 ' wisest of Men are seduc'd by it, if
 ' they neglect to crush it in its Birth.
 ' We have an Example of this, in
 ' the History of one of your An-
 ' cestors.

* ' In the Reign of *Cyaxares* Son
 ' of *Phraortes*, a bloody War was
 ' kindled between the *Saci* and the
 ' *Medes*. The Troops of *Cyaxares*
 ' were commanded by his Son-in-
 ' law *Stryangeus*, the bravest, hand-
 ' somest, and most accomplish'd
 ' Prince of all the *East*. He had

* This Story has its Foundation in Antiquity, and
 is taken from Nicolaus of Dam, Ctesias, and Diod. Sic.

' married

‘ married *Rhetea* the Emperor’s
‘ Daughter, who had both Beauty
‘ and Wit, and was of a most ami-
‘ able Temper. *Zarina*, Queen of
‘ the *Saci*, put her self at the Head
‘ of her own Troops; for she was
‘ not only adorn’d with all the
‘ Charms of her Sex, but was Mis-
‘ tress of the most Heroick Virtues.

‘ For two whole Years the Ad-
‘ vantages were equal on both Sides.
‘ Truces were often made in order
‘ to treat of Peace; and during these
‘ Cessations of Arms, the two Com-
‘ manders had frequent Interviews.
‘ The great Qualities which they dis-
‘ cover’d in each other, immediately
‘ produc’d Esteem, and under the
‘ Cover of that Esteem, Love soon
‘ insinuated it self into the Heart of
‘ *Stryangeus*. He no longer endea-
‘ vour’d to put an end to the War,
‘ for fear he should be separated from
‘ *Zarina*; but he made frequent
D 2 ‘ Truces,

‘ Truces, in which Love had a greater
‘ Share than Policy.

‘ The Emperor at length sent Or-
‘ ders to give a decisive Battle. In
‘ the Heat of the Engagement the
‘ two Commanders met each other.
‘ *Stryangeus* would have avoided
‘ *Zarina*, but she attack’d him, and
‘ oblig’d him to defend himself, cry-
‘ ing out to him ; *Let us spare the*
‘ *Blood of our Subjects : It belongs*
‘ *to us alone to put an end to the*
‘ *War.*

‘ Love and Glory by turns ani-
‘ mated the young Hero. He was
‘ equally afraid of conquering and of
‘ being conquer’d. He frequently
‘ expos’d his own Life by sparing
‘ *Zarina’s*, but at length found
‘ means to gain the Victory, with-
‘ out hurting his lovely Enemy. He
‘ threw his Javelin with a skilful
‘ Hand, and wounded the Queen’s
‘ Horse.

‘ Horse. The Horse fell, and the
‘ Queen with him: *Stryangeus* flies
‘ to her Relief, and will have no
‘ other Fruit of his Victory, than the
‘ Pleasure of saving what he loves.
‘ He offers her Peace with all sorts
‘ of Advantages, preserves her Do-
‘ minions to her, and swears in the
‘ Name of the Emperor an eternal
‘ Alliance with her, at the Head of
‘ the two Armies.

‘ After this he begg’d Permission
‘ to wait upon her to her Capital,
‘ to which she consented, but from
‘ a Motive very different from that
‘ which carried *Stryangeus* to make
‘ the Request. *Zarina’s* Thoughts
‘ were wholly taken up with the
‘ Care of testifying her Gratitude,
‘ while *Stryangeus* sought only an
‘ Opportunity of discovering his Love.
‘ He accompanied the Princess in
‘ her Chariot, who conducted him
‘ with Pomp to *Roxanacia*.

‘ Many Days were spent in Ban-
‘ queting and Rejoicings. *Zarina’s*
‘ Esteem began by little and little
‘ to grow into a Tenderness, without
‘ her perceiving it. She every Mo-
‘ ment suffered her Sentiments to be
‘ seen publickly, because she knew
‘ not as yet the Source of them.
‘ She tasted the secret Sweets of a
‘ young and growing Passion, and
‘ was unwilling to examine into the
‘ Motions of her own Heart. But
‘ at length she discover’d that Love
‘ had too great a Share in them. She
‘ blush’d at her Weakness, and re-
‘ solv’d to get the better of it. She
‘ press’d the Departure of *Stryangeus*;
‘ but the young *Mede* could not
‘ leave *Roxanacia*: He was no lon-
‘ ger mindful of Glory: He forgot
‘ all his Affection for *Rhetea*: He
‘ yielded himself up entirely to a
‘ blind Passion, sigh’d, complained,
‘ and being no longer Master of him-
‘ self,

‘ self, discover’d his Love to *Zarina*
‘ in the strongest and most passionate
‘ Terms.

‘ The Queen did not seek to hide
‘ the Situation of her Mind. She
‘ answer’d, with a noble Freedom,
‘ and without affected Evasions, or
‘ Mystery, *I am indebted to you*
‘ *for my Life, and for my Crown ;*
‘ *my Love is equal to my Gratitude,*
‘ *and my Heart is no less touch’d*
‘ *than yours ; but I will sooner die*
‘ *than betray my Virtue, or suffer*
‘ *that your Glory should receive the*
‘ *least Blemish. Consider, dear*
‘ *Stryangeus, that you are the Hus-*
‘ *band of Rhetea, whom I love :*
‘ *Honour and Friendship oblige me*
‘ *equally to sacrifice a Passion, which*
‘ *would prove my Shame, and her*
‘ *Misfortune.*

‘ As she ended these Words, she
‘ retired. *Stryangeus* remain’d con-
D 4 founded,

‘ founded, and in Despair : He shut
 ‘ himself up in his Apartment, and
 ‘ felt, by turns, all the contrary Mo-
 ‘ tions of an Heroick Soul, that is
 ‘ combated, conquer’d, and insulted
 ‘ by a violent and tyrannical Pas-
 ‘ sion.

‘ One while he is jealous of *Zari-*
 ‘ *na’s* Glory, and resolves to imitate
 ‘ her : The next Moment, cruel Love
 ‘ sports with his Resolutions, and
 ‘ even with his Virtues. In this
 ‘ Tempest of Passions, his Under-
 ‘ standing is clouded, his Reason
 ‘ forsakes him, and he resolves to
 ‘ kill himself ; but first writes these
 ‘ Words to *Zarina*.

I saved your Life ; and you take
 away mine : I fall the Victim of
 my Love and of your Virtue, being
 unable to conquer the one or to imitate
 the other. Death alone can put an
 end

end to my Crime, and to my Torment. Farewel for ever.

‘ He sends this Letter to the
‘ Queen : She flies to the Apartment
‘ of the young *Mede*, but he had
‘ already plung’d the Sword into his
‘ Breast, and she sees him swimming
‘ in his Blood. She falls into a
‘ Swoon, comes again to her self,
‘ bedews his Face with her Tears,
‘ and calls back his Soul that was
‘ ready to take its Flight. He sighs,
‘ opens his Eyes, sees the Grief of
‘ *Zarina*, and consents to have his
‘ Wound taken care of, which for
‘ many Days was thought mortal.

‘ *Rbetea*, inform’d of this tra-
‘ gical Adventure, soon arrives at
‘ *Roxanacia*. *Zarina* relates to her
‘ all that had happen’d, without con-
‘ cealing either her Weakness or her
‘ Resistance. Such noble Simplicity
‘ cannot

‘ cannot be understood or relished,
‘ but by great Souls. These two
‘ Princesses had loved each other from
‘ their Infancy. The War between
‘ the *Saci* and the *Medes* had inter-
‘ rupted their Correspondence, with-
‘ out lessening their Friendship. Not-
‘ withstanding the Delicacy of their
‘ Situation, they knew and esteem’d
‘ each other too well, to be suscep-
‘ tible of Distrust or Jealousy.

‘ *Rhetea* was excessively fond of
‘ *Stryangeus*, and always beheld him
‘ with the Eyes of a Lover : She
‘ lamented and compassionated his
‘ Weakness, because she saw it was
‘ involuntary. Assoon as he was
‘ heal’d of his Wound, *Zarina* press’d
‘ his Departure, but he was not able
‘ to tear himself away from that
‘ fatal Place. His Torments and his
‘ Passion were renew’d.

‘ *Rhetea*

Rhetea perceives it, falls into a
‘ deep Sadness, and suffers all the
‘ most cruel Agitations of Soul :
‘ Grief for being no longer lov’d by
‘ a Man, whom alone she loves ;
‘ Compassion for a Husband given
‘ up to his Despair ; Esteem for a
‘ Rival whom she cannot hate. She
‘ sees herself every Day between a
‘ Lover hurried away by his Passion,
‘ and a virtuous Friend whom she
‘ admires ; and that her Life is the
‘ Misfortune of both. How severe
‘ a Situation for a generous and
‘ tender Heart ! The more she con-
‘ ceals her Pain, the more she is op-
‘ press’d by it. She sinks at last
‘ under the Weight, and falls into
‘ a dangerous Sickness. One Day
‘ when she was alone with *Zarina*
‘ and *Stryangeus*, she dropt these
‘ Words ; *I am dying ; but I die*
‘ *content, since my Death will make*
‘ *you happy.*

‘ *Zarina*

‘ *Zarina* melts into Tears, and
‘ withdraws. These Words pierce
‘ the Heart of *Stryangeus* : He looks
‘ upon *Rhetea*, and sees her pale,
‘ languishing, and ready to expire
‘ with Grief and Love. The Prin-
‘ cess’s Eyes are fix’d and immo-
‘ veably fasten’d upon the Prince :
‘ His own are open’d. In a word,
‘ he is like a Man who awakes from
‘ a profound Sleep, or comes out of
‘ a *Delirium*, where nothing had
‘ appear’d in its natural Shape. He
‘ had seen her every Day, without
‘ perceiving the cruel Condition to
‘ which he had reduc’d her. He
‘ sees her at present with other Eyes :
‘ It awakens all his Virtue, and
‘ kindles again all his former Ten-
‘ derness. He acknowledges his Er-
‘ ror, throws himself at her Feet,
‘ and embraces her, repeating often
‘ these Words, interrupted by Tears
‘ and Sighs ; *Live, my dear Rhetea,*
‘ *live*

‘ live to give me the Pleasure of re-
‘ pairing my Fault; I am now ac-
‘ quainted with all the Value of your
‘ Heart.

‘ These Words bring her again
‘ to Life : Her Beauty returns by
‘ degrees with her Strength. She de-
‘ parts for *Ecbatana* with *Stryangeus*,
‘ and from that Time nothing ever
‘ disturb’d their Union.

‘ You see by this, continued *Hys-*
‘ *taspes*, to what Extremities Love
‘ may bring the greatest Heroes.
‘ You see likewise the Power of Re-
‘ solution and Courage, in conquer-
‘ ing the most violent Passions, when
‘ we have a sincere Desire to get the
‘ Victory.

‘ I should fear nothing for you,
‘ if there were at this Court such
‘ Persons as *Zarina* ; but Heroick
‘ Virtue, like hers, would now be
‘ thought

‘ thought Romantick, or rather a
 ‘ savage Insensibility. The Manners
 ‘ of the *Medes* are very much chang’d,
 ‘ and *Cassandana* is the only Person
 ‘ I see here, who is worthy of your
 ‘ Affection.’

Hitherto *Cyrus* had observ’d a profound Silence; but finding that *Hystaspes* approv’d of his Passion, he cried out with Transport: ‘ You
 ‘ have named the dear Object of
 ‘ my Love! *Cassandana* is the Mistress of my Heart, but I fear that
 ‘ hers is prepossessed in favour of
 ‘ another: This is the Source of my
 ‘ Misery.’

Hystaspes, overjoy’d to learn that *Cyrus* had made so worthy a Choice, embraced him, and made him this Answer. ‘ *Cassandana* deserves all
 ‘ your Affection: Her Heart is as
 ‘ pure as her Understanding is bright:
 ‘ One cannot love her without loving
 ‘ Virtue:

‘ Virtue : Her Beauty is the least of
‘ her Charms. I was in fear lest
‘ you might be engaged by some
‘ dangerous Inclination : But I re-
‘ cover my self, I approve of your
‘ Passion, and even venture to think
‘ that it will be successful. Have
‘ you seen the *Greek* Fable of *En-*
‘ *dymion*, which that Princess has re-
‘ presented in a Piece of rich Em-
‘ broidery ? Methinks that Shepherd
‘ has all your Features ; but she has
‘ taken care to make *Diana* turn
‘ away her Head to hide her Face.
‘ Can you not guess the Reason of
‘ it ? She loves you without doubt,
‘ but have a care of letting her see
‘ that you perceive it : She would
‘ fly you ; and rather than expose
‘ her Virtue to the least Reproach,
‘ would be equally cruel to you and
‘ to her self.’ These Words were a
great Consolation to *Cyrus*, and re-
stor’d him to his Tranquillity.

Not

Not long after, *Cambyfes* having Notice of *Cyrus's* Love for *Cassandana*, recalled him to *Persia*; for he had other Views for his Son, which agreed better with his Politicks. *Pharnaspes* was at the same time inform'd of the Sentiments of *Cyaxares*. His Ambition was flatter'd by the Hope of such an Alliance, and he sent Orders to his Daughter to stay at the Court of *Ecbatana*.

Cyrus and *Cassandana* were inform'd of their Fathers Intentions, and saw the Necessity of a Separation. Their Grief was proportionable to their Love. But the Prince flatter'd himself that he should be able, by the Help of *Mandana*, to move *Cambyfes* and *Pharnaspes*, at his Return to the Court of *Persia*. And this Hope hindered him from sinking under the Sorrow of so cruel a Situation.

The

The young Nobility would accompany him to the Frontiers of *Persia*. Of all the rich Presents which *Astyages* had given him at parting, he kept only some *Median* Horses, in order to propagate the Breed of them in *Persia*: The rest he distributed among his Friends whom he left at the Court of *Ecbatana*; and either by his Looks, Words or Bounties, express'd a due Regard for every one, according to his respective Rank, Merit, or Services.

He was no sooner arrived at the Court of *Persia*, but he communicated the Condition of his Heart to *Mandana*: ‘ *I have, said he, follow’d your Counsels at the Court of Ecbatana; I have liv’d insensible to all the most enticing Charms of Voluptuousness: But I owe nothing to my self on this account; I owe*
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‘ all to the Daughter of Pharnaspes :
 ‘ I love her, and this Love has pre-
 ‘ serv’d me from all the Errors and
 ‘ Extravagances of Youth. Do not
 ‘ think that my Attachment to her is
 ‘ only a transient Liking, which may
 ‘ alter : I have never lov’d any
 ‘ other than Cassandana, and I feel
 ‘ that I never can love but her alone.
 ‘ I know that my Father’s Intention
 ‘ is to marry me to the Daughter
 ‘ of the King of Armenia ; but will
 ‘ you suffer the Happiness of my Life
 ‘ to be made a Sacrifice to political
 ‘ Views?’ Mandana encourag’d him,
 and engag’d to use her utmost En-
 deavours to make Cambyfes change
 his Sentiments.

In the mean while the young Per-
 sians, seeing Cyrus return’d, said one
 to another ; ‘ He comes from living
 ‘ delicately at the Median Court : He
 ‘ will never be able to undergo our
 ‘ Military Discipline, nor to ac-
 ‘ custom

*' custom himself to our simple Manner
' of Life.'* But when they saw
him content himself with their ordi-
nary Diet, more sober and abste-
mious than themselves, and that he
shew'd more Skill and Courage in
all his Exercises, they were struck
with Admiration, and cry'd out ;
*' He is worthy to reign over us, and
' has yet a juster Title to the Throne
' by his Merit than by his Birth.'*

Cassandana liv'd still at the Court
of *Ecbatan*, but she always receiv'd
Cyaxares with great Coldness : He
ow'd all the Complaisance, she had
shewn him, to *Cyrus's* Presence. The
Pleasure of seeing her Lover, of
loving him, and being lov'd by him,
fill'd her Soul with a secret Joy, that
diffus'd it self thro' all her Actions :
But after the Departure of the young
Prince, her Conversation, which was
before so gay and chearful, is chang'd
into a mournful Silence : Her lively

Wit seems extinguish'd, and all her natural Charms disappear.

In the mean while *Pharnaspes* fell dangerously ill at the Court of *Persia*, and desir'd to see his Daughter. She left *Ecbatana* in haste, to pay the last Duties to her Father.

Several Ladies of the Court regreted her, but the greater Part rejoiced at the Absence of a Princess, whose Manners were too perfect a Model of discreet Conduct: ‘ *It is a Happiness*, said they, *to be rid of that Stranger, whom the severe Education of the Persians has made insensible.*’

Cyaxares saw the Departure of *Cassandana* with inexpressible Dissatisfaction: Spite, Jealousy, Hatred against *Cyrus*, all the Passions which arise from despis'd Love, tyrannized over

over his Heart. He gave Orders to young *Araspes* the Son of *Harpagus*, to go privately thro' By-ways, and stop *Cassandana*, and to conduct her to a solitary Place on the Borders of the *Caspian* Sea.

Araspes had given himself up to all the Pleasures of a voluptuous Court, but in the midst of Sensuality had preserv'd noble and generous Sentiments, and sincerely abhorr'd every Thing that was dishonourable and unjust : All his Faults proceeded rather from Easiness and Complaisance than Vice : He had an excellent Understanding; and being born for Arms, as well as form'd for a Court, was qualified for every thing both in Peace and War.

He communicated the Orders given him by *Cyaxares* to his Father *Harpagus*, who loved *Cyrus*. *Harpagus*, after

having signaliz'd his Courage in War, lived at the Court of *Ecbatana*, without being corrupted with the ordinary Vices of Courtiers : He saw with Concern the Manners of the Age, but kept Silence, and contented himself with condemning them rather by his Conduct than by his Discourse: ' *I foresee*, said he to *Araspes*, all ' *the Misfortunes which Virtue will* ' *bring upon us ; but have a care,* ' *my Son, of gaining the Prince's* ' *Favour by a Crime.*'

He commanded him at the same time to go and impart the whole Matter to *Astyages*. The Emperor approv'd of the prudent Counsels of *Harpagus*, and fearing lest the Prince should find some other Means to execute his Purpose, ordered *Araspes*, instead of oppressing Innocence, to make haste to its Succour.

Araspes

Araspes departed with Expedition, overtook the Princess near *Aspadana*, told her the Orders of *Cyaxares*, and offer'd to conduct her into *Persia* : She wept with Joy to see the Generosity of *Araspes*, and made haste to gain the Frontiers of her own Country.

Pharnaspes died before his Daughter could reach the Court of *Cambyses*. After having given all the Time which Nature and the Laws required, to lament her Father's Death, she at length saw *Cyrus*, and inform'd him of the generous Proceeding of *Araspes*. The Prince from that Moment conceiv'd a tender Friendship for him, which lasted to the End of their Lives.

Cyaxares resolv'd to revenge himself of *Araspes* in a Manner equally
E 4 cruel

cruel and shameful to human Nature. He caused *Harpagus's* second Son to be murdered*, and having invited the Father to a great Feast, he made the Limbs of the young Boy be serv'd up before him among other Dishes. After the Father had eaten plentifully of them, he ordered the Head and Hands to be brought, and said to *Harpagus*, with a barbarous Coolness and Serenity, '*It is thus that I punish the Treason of one Brother by the Death of another.*'

The Report of so great a Cruelty, stirr'd up the Indignation of all the *Medes* : But *Astyages* being blinded by paternal Affection, wink'd at *Cyaxares's* Crime, and did not punish it. He fear'd the violent Temper of his Son, and durst not avow the secret Orders he had given to *Araspes* : And thus a Prince, who was natu-

* Herod. B. i.

rally Beneficent, countenanc'd all Vices by a shameful Weakness: He knew not the Value of Vertue, and was only good by Complexion.

Harpagus being utterly disconsolate, retir'd from Court, and went privately into *Persia*, where *Cambyfes* granted him all the Advantages and Honours he was able, to compensate him for his Losses in *Media*.

Cassandana liv'd in Tranquillity at the Court of *Persia*, being in hopes that *Mandana* would prevail with *Cambyfes* to alter his Mind. A Turn of Politicks soon after chang'd that Prince's Sentiments. He learnt that the Daughter of the King of *Armenia* was just given in Marriage to the King of *Babylon's* Son, and that those two Princes had enter'd into a secret Alliance against the Empire of the *Medes*. This News disconcerted

concerted all his Schemes, and determin'd him at length to consent to the Happiness of *Cyrus* and *Cassandana*. The Marriage was celebrated according to the Manners of the Age, and of the Country.

They were conducted to the Top of a high Mountain, consecrated to the great *Oromazes*. There, they made a Fire of odoriferous Wood. The High Priest first bound together the flowing Robes of *Cyrus* and *Cassandana*, as a Symbol of their Union. Then the two Lovers, holding each other by the Hand, and surrounded by the *Estales*, danc'd about the Sacred Fire, singing the *Theogonia* (according to the Religion of the antient *Persians*); that is to say, the Birth of the *Jyngas*, *Amiliētes*, *Cosmogoges*, and of the pure *Genii*, who were all *Emanations* from the first Principle: They afterwards sung the Fall of
Spirits

Spirits into mortal Bodies : Then the Combats of *Mythras*, in order to carry back Souls to the *Empyreum* : And lastly, the total Destruction of the evil Principle *Arimanius*, who diffuses every where Envy, Hatred, and the hellish Passions *.

* See the Discourse, Page 116, &c.



T H E



THE
TRAVELS
OF
CYRUS.

BOOK II.



AS *Cyrus* advanc'd in Years, his Understanding opened and improved. His Taste and his Genius led him to the Study of the sublime Sciences. He had often heard speak of the famous School of the *Magi*, who had quitted their Retreat upon the Banks of the River *Oxus*, in *Bactria*, and were settled near the *Persian* Gulf.

As

As those Sages rarely left their Solitude, and had little Intercourse with other Men, he had never seen any one of them. The Thirst of Knowledge begot in him a strong Desire of conversing with them.

He undertook this Journey with *Cassandana*, attended by several *Satrapes*, and crossing the Plain of *Pasagarda*, went thro' the Country of the *Mardi*, and arrived upon the Banks of the *Arofis*. They enter'd by a narrow Pass into a large Valley, encompass'd with high Mountains, the Tops of which were covered with Oaks, Fir-trees, and lofty Cedars : Below were rich Pastures, in which all Sorts of Cattle were feeding : The Plain look'd like a Garden, water'd by many Rivulets, which came from the Rocks all around, and emptied themselves into the *Arofis*. This River lost it self between two little Hills, which as they
† opened,

opened, made the Objects seem to fly away, and discovered a Prospect of fruitful Fields, vast Forests, and the *Caspian* Sea, which bounded the Horizon.

Cyrus and *Cassandana*, as they advanc'd in the Valley, were invited into a neighbouring Grove by the Sound of harmonious Musick. There, they beheld, by the side of a clear Fountain, a great Number of Men of all Ages, and over against them a Company of Women, who form'd a Concert. They understood that it was the School of the *Magi*, and were surpriz'd to see, instead of austere, melancholy and thoughtful Men, an agreeable and polite People. These Philosophers look'd upon Musick as something heavenly, and proper to calm the Passions, for which reason they always began and finish'd the Day by Concerts*.

* Strabo, B. 17.

After

After they had given some little time in the Morning to this Exercise, they led their Disciples thro' agreeable Places to the Sacred Mountain, observing all the while a strict Silence: There, they offer'd their Homages to the Gods, rather by the Voice of the Heart, than of the Lips. Thus by Musick, pleasant Walks, and Prayer, they prepar'd themselves for the Contemplation of Truth, and put the Soul into a Serenity proper for Meditation: The rest of the Day was spent in Study. Their only Repast was a little before Sun-set, at which they eat nothing but Bread, and some Portion of what had been offer'd to the Gods, concluding all with Concerts of Musick.

Other Men begin not the Education of their Children till after they are born, but the *Magi* in a manner before: While their Wives were with Child,

Child, they took care to keep them always in Tranquillity, and a perpetual Chearfulness, by sweet and innocent Amusements, to the end that from the Mother's Womb the Fruit might receive none but agreeable Impressions.

Each Sage had his Province in the Empire of Philosophy ; some studied the Virtues of Plants, others the Metamorphoses of Insects ; some again the Conformation of Animals, and others the Course of the Stars : But they made use of all their Discoveries to come to the Knowledge of the Gods, and of themselves. They said, *That the Sciences were no further valuable than they served as Steps to ascend to the great Oromazes, and from thence to descend to Man.*

Tho' the Love of Truth was the only Bond of Society among these Philosophers, yet they were not without

out a Head: They called him the *Archimagus*. He, who then possessed that Honour, was named *Zardust*, or *Zoroaster*: He surpassed the rest more in Wisdom than in Age, for he was scarce fifty Years Old: Nevertheless he was a consummate Master in all the Sciences of the *Chaldeans*, *Egyptians*, and even of the *Jews*, whom he had seen at *Babylon*.

When *Cyrus* and *Cassandana* entered into this Grove, the Assembly arose and worshiped them, bowing themselves to the Earth, according to the Custom of the *East*; and then retiring, left them alone with *Zoroaster*.

The Philosopher led them to a Bower of Myrtle, in the midst of which was the Statue of a Woman, which he had carved with his own Hands. They all three sat down in this Place, where *Zoroaster* entertain'd the

Prince and Princess with a Discourse of the Life, Manners, and Virtues of the *Magi*. While he was speaking, he frequently cast a Look upon the Statue, and as he beheld it, his Eyes were bathed in Tears. *Cyrus* and *Cassandana* observed his Sorrow at first with a respectful Silence, but afterwards the Princess could not forbear asking him the Reason of it. ‘ This, answer’d the Philosopher, is ‘ the Statue of *Selima*, who heretofore ‘ loved me, as you now love *Cyrus*. It ‘ is here that I come to spend my sweetest and my bitterest Moments. In spite ‘ of Wisdom, which submits me to ‘ the Will of the Gods ; in spite of ‘ the Pleasures I taste in Philosophy ; ‘ in spite of the Insensibility I am in, ‘ with regard to all human Grandeur, ‘ the Remembrance of *Selima* often ‘ renews my Regrets and my Tears. ‘ True Virtue does not extinguish ‘ tender Sentiments by regulating the ‘ Passions.’ These Words gave *Cyrus* and

and *Cassandana* a Curiosity to know the History of *Selima*. The Philosopher perceived it, and prevented their Request, by beginning his Story in the following Manner:

‘ I am not afraid of letting you
‘ see my Weakness; but I should
‘ avoid the Recital I am going to
‘ make, if I did not foresee that you
‘ might reap some useful Instruction
‘ from it.

‘ I am born a Prince; my Father
‘ was Sovereign of a little Territory
‘ in the *Indies*, which is called the
‘ Country of the *Sophites*. Having
‘ lost my Way one Day when I was
‘ hunting, I chanced to see in the
‘ thick Part of a Wood, a young
‘ Maid, who was there reposing
‘ herself. Her surprizing Beauty im-
‘ mediately struck me, I became im-
‘ moveable and durst not advance.
‘ I imagin’d it was one of those aerial

‘ Spirits, who descend sometimes from
‘ the Throne of *Oromazes*, to con-
‘ duct back Souls to the *Empyreum*.
‘ Seeing herself alone with a Man,
‘ she fled, and took Refuge in a
‘ Temple that was near the Forest.
‘ I durst not follow her; but I learnt
‘ that she was Daughter of an old
‘ Brachman, who dwelt in that
‘ Temple, and that she was conse-
‘ crated to the Worship of the Fire.
‘ The Laws of the *Estales* are so
‘ severe among the *Indians*, that a
‘ Father thinks it an Act of Religion,
‘ to throw his Daughter alive into the
‘ Flames, should she ever fall from that
‘ Purity of Manners which she has
‘ sworn to preserve. My Father was
‘ yet living, and I could not make use
‘ of Violence: But had I been
‘ King, Princes have no Right in that
‘ Country over Persons consecrated
‘ to Religion. However all these Dif-
‘ ficulties did but increase my Pas-
‘ sion; and the Violence of it quicken’d
‘ my

‘ my Ingenuity. I left my Fa-
‘ ther’s Palace, was Young, was a
‘ Prince, and did not consult Reason.
‘ I disguised myself in the Habit of a
‘ Girl, and went to the Temple
‘ where the old Brachman lived. I
‘ deceived him by a feign’d Story, and
‘ became one of the *Estales*, under
‘ the Name of *Amana*. The King,
‘ my Father, who was disconsolate
‘ for my sudden leaving him, or-
‘ der’d search to be made for me
‘ every where, but to no purpose.

‘ *Selima* not knowing my Sex,
‘ conceived a particular Liking and
‘ Friendship for me. I never left
‘ her: We pass’d our Lives together,
‘ in Working, Reading, Walking,
‘ and Serving at the Altars. I often
‘ told her Fables and Stories, in
‘ order to paint to her the wonderful
‘ Effects of Friendship and of Love.
‘ My Design was to prepare her by
‘ Degrees, for the Discovery I was

‘ meditating. I sometimes forgot
‘ myself while I was speaking, and
‘ was so carried away by my Viva-
‘ city, that she often interrupted me,
‘ and said, One would think, *Amana*,
‘ to hear you speak, that you feel,
‘ in this Moment, all that you de-
‘ scribe.

‘ I liv’d in this Manner several
‘ Months with her, and it was not
‘ possible for her to discover either my
‘ Disguise, or my Passion. As my
‘ Heart was not corrupted, I had no
‘ criminal View; I imagin’d, that if
‘ I could engage her to love me,
‘ she would forsake her State of Life,
‘ to share my Crown with me: For
‘ the *Indian Estates* can lawfully quit
‘ Celibacy, and marry. I was con-
‘ tinually waiting for a favourable
‘ Moment, to reveal to her my Sen-
‘ timents: But, alas! that Moment
‘ never came!

‘ It



‘ It was a Custom among the
‘ *Estales*, to go diverse times in the
‘ Year upon a high Mountain, there
‘ to kindle the Sacred Fire, and to
‘ offer Sacrifices : We all went up
‘ thither one Day, accompany’d only
‘ by the old Brachman.

‘ Scarce was the Sacrifice begun,
‘ when we were surrounded by a
‘ Body of Men, arm’d with Bows
‘ and Arrows, who carry’d away
‘ *Selima* and her Father. They were
‘ all on Horseback : I followed them
‘ some time, but they enter’d into a
‘ Wood, and I saw them no more.
‘ I did not return to the Temple,
‘ but stole away from the *Estales*,
‘ chang’d my Dress, took another
‘ Disguise, and forsook the *Indies*.
‘ I forgot my Father, my Country,
‘ and all my Obligations ; I wan-
‘ der’d over all *Asia* to seek *Selima* :

F 4

‘ What

‘ What cannot Love do in a young
‘ Heart given up to its Passion ?

‘ As I was one Day crossing the
‘ Country of the *Lycians*, I stopt in
‘ a great Forest, to shelter myself
‘ from the Heat. I presently saw a
‘ Company of Hunters pass by, and
‘ a little after several Women, among
‘ whom I thought I discover’d *Selima*:
‘ She was in a hunting Dress, mount-
‘ ed upon a proud Courser, and di-
‘ stinguish’d from all the rest by a
‘ Crown of Flowers. She pass’d by
‘ me so swift, that I could not be
‘ sure whether my Conjectures were
‘ well founded ; but I went strait to
‘ the Capital.

‘ The *Lycians* were at that time
‘ governed by Women, which Form
‘ of Government was establish’d
‘ among them upon the following
‘ Occasion ; Some Years ago, the
‘ Men became so effeminate during
‘ a long

‘ a long Peace, that their Thoughts
‘ were wholly taken up about their
‘ Dress. They affected the Discourse,
‘ Manners, Maxims, and all the
‘ Imperfections of Women, without
‘ having either their Sweetness or De-
‘ licacy : In giving themselves up to
‘ infamous Laziness, the most abo-
‘ minable Vices took the Place of
‘ lovely Passions. They despis’d the
‘ *Lycian* Women, and treated them
‘ like Slaves. A foreign War came
‘ upon them. The Men being grown
‘ cowardly and effeminate, were
‘ not able to defend their Country.
‘ They fled and hid themselves in
‘ Caves and Caverns. The Women,
‘ being accustomed to fatigue, by
‘ the Slavery they had undergone,
‘ took Arms, drove away the Enemy,
‘ became Mistresses of the Country,
‘ and establish’d themselves in Autho-
‘ rity by an immutable Law.

‘ From

‘ From that time the *Lycians* ac-
‘ customed themselves to this Form
‘ of Government, and found it the
‘ easiest and most convenient.
‘ Their Queens had a Council of
‘ Senators, who assisted them with
‘ their Advice: The Men propos’d
‘ good Laws, but the Women caus’d
‘ them to be executed. The Sweetness
‘ and Mildness of the Sex prevented
‘ all the Mischiefs of Tyranny;
‘ and the Counsel of the wise Sena-
‘ tors, qualify’d that Inconstancy,
‘ with which Women are reproach’d.

‘ I understood that the Mother of
‘ *Selima*, having been dethroned by
‘ the Ambition of a Kinswoman,
‘ her first Minister had fled to the
‘ *Indies* with the young Princess; that
‘ he had liv’d there several Years as a
‘ Brachman, and she as an *Estale*;
‘ that this old Man having always
‘ maintained a Correspondence with
‘ the

‘ the Friends of the Royal Family,
‘ the young Queen had been restor’d
‘ to the Throne after the Death of
‘ the Usurper; that she govern’d
‘ with the Wisdom of a Person who
‘ had experienced Misfortunes: And
‘ lastly, that she had always express’d
‘ an invincible Dislike to Marriage.

‘ This News gave me an inex-
‘ pressible Joy; I thank’d the Gods
‘ for having conducted me by such
‘ wonderful Ways, near the Object
‘ of my Heart; I implor’d their Help,
‘ and promis’d never to love but
‘ once, if they would favour my
‘ Passion.

‘ I consider’d of several Methods
‘ whereby to make myself known to
‘ the Queen; and seeing that War
‘ was the most proper, I engag’d in
‘ the Troops. There, I distinguish’d
‘ myself very soon; for I refus’d no
‘ Fatigue, I fought the most hazardous
‘ Enter-

‘ Enterprizes, and expos’d myself
‘ every where. Upon a Day of
‘ Battle, which was to be decisive of
‘ the Liberty of the *Lycians*, the
‘ *Carians* put our Troops into Dis-
‘ order: ’Twas in a large Plain, out
‘ of which there was but one narrow
‘ Pass. I gain’d this Pass, and
‘ threaten’d to pierce with my Jave-
‘ lin, any Man who should attempt
‘ to force it. In this Manner I rally’d
‘ our Troops, and return’d to charge
‘ the Enemy; I routed them, and
‘ obtained a complete Victory. This
‘ Action drew the Attention of all
‘ the Army upon me: Nothing was
‘ spoken of but my Courage; and all
‘ the Soldiers call’d me the Deliverer
‘ of their Country. I was conducted
‘ to the Queen’s Presence, who could
‘ not recollect me, for we had been
‘ seperated six Years, and Grief and
‘ Fatigue had alter’d my Features.

‘ She

‘ She ask’d me my Name, and
‘ my Country, and examined me
‘ with Attention. I thought I dis-
‘ covered in her Eyes a secret Emo-
‘ tion, which she endeavour’d to
‘ conceal. Strange Capriciousness of
‘ Love! Heretofore I had thought
‘ her an *Estale* of mean Birth; yet
‘ nevertheless I resolved to share my
‘ Crown with her. This Moment
‘ I conceiv’d a Design of making
‘ myself be lov’d, as I had lov’d: I
‘ conceal’d my Country, and my
‘ Birth, and told her, I was born in
‘ a Village of *Bactria*, of a very
‘ obscure Family. Upon which she
‘ suddenly withdrew, without an-
‘ swering me.

‘ Soon after this, she gave me, by
‘ the Advice of her Senators, the
‘ Command of the Army; by
‘ which Means I had free Access to
‘ her Person. She us’d frequently to
‘ send

‘ send for me, under pretence of
‘ Business, when she had nothing to
‘ say. She took a Pleasure in dis-
‘ coursing with me; and I painted
‘ my Sentiments under borrow’d
‘ Names. The *Greek* and *Egyptian*
‘ *Mythology*, which I had learn’d in
‘ my Travels, furnish’d me with
‘ ample Matter, to prove that the
‘ Gods heretofore were enamour’d
‘ with Mortals; and that Love makes
‘ all Conditions equal.

‘ I remember that one Day, while
‘ I was relating to her a Story of that
‘ kind, she left me in a great Emo-
‘ tion, by which I discover’d her hid-
‘ den Sentiments; and it gave me
‘ an inexpressible Pleasure, to find
‘ that I was lov’d as I had lov’d.
‘ I had frequent Conversations with
‘ her, by which her Confidence in
‘ me increased daily. I sometimes
‘ made her call to Mind the Misfor-
‘ tunes of her Infancy; and she then
‘ gave

‘ gave me an Account of her living
 ‘ among the *Estales*, her Friendship
 ‘ for *Amana*, and their mutual Af-
 ‘ fection. Scarce was I able to con-
 ‘ tain myself when I heard her speak :
 ‘ I was just ready to throw off my
 ‘ Disguise ; but my false Delicacy re-
 ‘ quir’d that *Selima* should do for me,
 ‘ what I would have done for her. I was
 ‘ very soon satisfy’d ; for an extraor-
 ‘ dinary Event made me to experience
 ‘ all the Extent and Power of her
 ‘ Love.

‘ According to the Law among the
 ‘ *Lycians*, the Person who governs,
 ‘ is not permitted to marry a Stranger.
 ‘ *Selima* sent for me one Day, and
 ‘ said to me, *My Subjects are de-*
 ‘ *sirous that I should marry. Go tell*
 ‘ *them from me, That I will consent,*
 ‘ *upon Condition that they leave me*
 ‘ *free in my Choice.* She spoke these
 ‘ Words with a majestick Air, and
 ‘ scarce looking upon me.

‘ At

' At first I trembled, then flatter'd
 ' myself, then fell into Doubt ; for I
 ' knew the Attachment which the
 ' *Lycians* had to their Law. I went
 ' nevertheless to execute *Selima's* Or-
 ' ders. When the Council was as-
 ' sembled, I laid before them the
 ' Queen's Pleaſure, and after much
 ' Diſpute, it was agreed, That ſhe
 ' ſhould be left free to chuſe herſelf a
 ' Husband.

' I carried her back the Reſult of
 ' their Deliberation : Upon which ſhe
 ' order'd me to aſſemble the Troops
 ' in the ſame Plain where I had ob-
 ' tain'd the Victory over the *Carians* ;
 ' and to hold myſelf ready to obey
 ' her Orders. She commanded at the
 ' ſame time, all the principal Men of
 ' the Nation to repair to the ſame
 ' Place, where a magnificent Throne
 ' was erected. The Queen came,
 ' and being encircled by her Cour-
 ' tiers,

‘ tiers, spoke to them in the follow-
‘ ing manner :

‘ *People of Lycia, Ever since I be-*
‘ *gan my Reign, I have strictly ob-*
‘ *served your Laws: I have appear’d at*
‘ *the Head of your Armies, and have*
‘ *obtain’d several Victories. My only*
‘ *Study has been to make you free and*
‘ *happy. Is it just, that she who has*
‘ *been the Preserver of your Liberty,*
‘ *should be herself a Slave? Is it*
‘ *equitable, that she who continually*
‘ *seeks your Happiness, should be her-*
‘ *self miserable? There is no Unhap-*
‘ *piness equal to that of doing Violence*
‘ *to one’s own Heart. When the*
‘ *Heart is under a Constraint, Gran-*
‘ *deur and Royalty serve only to give*
‘ *us a quicker Sense of our Slavery. I*
‘ *demand therefore to be free in my*
‘ *Choice.*

‘ The whole Assembly applauded
‘ her Wisdom, and cried out, *You are*
VOL. I. G ‘ free

' free, you are dispens'd from the
 ' Law. The Queen sent me Orders
 ' to advance at the Head of the
 ' Troops. When I was near the
 ' Throne she rose ; *There is my*
 ' *Husband*, said she (pointing to me
 ' with her Hand) *He is a Stranger,*
 ' *but his Services make him the Fa-*
 ' *ther of the Country ; he is not a*
 ' *Prince, but his Merit puts him upon*
 ' *a Level with Kings.*

' *Selima* then order'd me to come
 ' up upon the Throne. I prostrated
 ' myself at her Feet, and took all the
 ' usual Oaths. I promised to re-
 ' nounce my Country for ever, to
 ' look upon the *Lycians* as my Chil-
 ' dren ; and above all, never to love
 ' any other than the Queen.

' After this, she stepp'd down from
 ' the Throne, and we were con-
 ' ducted back to the Capital with
 ' Pomp, amidst the Acclamations of
 ' the

the People. As soon as we were alone, *Ab Selima* ! said I, *have you then forgot Amana* ? She was transported with Surprise, Tenderness and Joy. She then knew me, and conjectur'd all the rest. I had no need to speak ; and we both were a long time silent. At length I told her my Story, with all the Effects that Love had produc'd in me.

She very soon assembled her Council, and acquainted them with my Birth. Embassadors were sent to the *Indies*. I renounced my Crown and Country for ever ; and my Brother was confirmed in the Possession of my Throne.

This was an easy Sacrifice ; I was in Possession of *Selima*, and my Happiness was complete. But, alas ! this Happiness was of no long Continuance. In giving myself up

G 2

to

' to my Passion, I had renounced my
 ' Country ; I had forsaken my Father,
 ' who made me the Consolation of
 ' his Old Age ; I had withdrawn from
 ' my Duty. My Love, which
 ' seem'd so delicate, so generous, and
 ' was the Admiration of Men, was
 ' not approv'd of by the Gods. Ac-
 ' cordingly, they punish'd me for it
 ' by the greatest of all Misfortunes ;
 ' for they took *Selima* from me : She
 ' dy'd within a few Days after our
 ' Marriage. I gave myself over to
 ' all the Excesses of Sorrow ; but the
 ' Gods did not abandon me.

' I enter'd deeply into myself. Wis-
 ' dom descended into my Heart ; she
 ' open'd the Eyes of my Understand-
 ' ing ; and I then discover'd a great
 ' Mystery in the Conduct of Oro-
 ' mazes. It is observ'd, that Virtue
 ' is often unhappy. This is what
 ' shocks the Reason of blind Men
 ' who are ignorant, that the transient
 ' Evils

‘ Evils of this Life, are design’d by
‘ the Gods to expiate the *secret*
‘ Faults of those who appear the
‘ most Virtuous.

‘ These Reflections determin’d me
‘ to consecrate the rest of my Days to
‘ the Study of Wisdom. *Selima* was
‘ dead; my Bonds were broken; I
‘ was no longer attach’d to any thing
‘ in Nature. The whole Earth ap-
‘ pear’d to me a Desert. I could not
‘ reign in *Lycia* after *Selima*; and I
‘ would not remain in a Country
‘ where every thing continually re-
‘ new’d the Remembrance of my
‘ Loss.

‘ I return’d to the *Indies*, and
‘ went to live among the Brachmans.
‘ There, I form’d a Plan of Happi-
‘ ness, free of that Subjection and
‘ Slavery, which always accompanies
‘ Grandeur. I establish’d within
‘ myself an Empire over my Passions,

‘ more glorious than the false Lustre of
‘ Royalty. But notwithstanding this
‘ Retirement, and Disengagement
‘ from the World, my Brother conceiv’d a Jealousy against me, as if I
‘ had been desirous to ascend the
‘ Throne; and I was obliged to leave
‘ the *Indies*.

‘ My Exile prov’d a new Source
‘ of Happiness to me. It depends
‘ upon ourselves to reap Advantage
‘ from Misfortunes. I visited the
‘ Wise Men of *Asia*, and conversed
‘ with the Philosophers of different
‘ Countries: I learn’d their Laws,
‘ and their Religion; and was
‘ charm’d to find, That the great
‘ Men of all Times, and of all Places,
‘ had the same Ideas of the Divinity,
‘ and of Morality. At last, I came
‘ here upon the Banks of the *Arofsis*,
‘ where the *Magi* have chosen me
‘ for their Head.

Here

Here Zoroaster ended. Cyrus and Cassandana were too much affected to be able to speak. After some Moments of Silence, he discours'd to them of the Happiness which the Gods are preparing for those who preserve a pure and unspotted Heart ; and of the Pleasures which true Lovers enjoy in the *Empyreum*, when they meet again there. He then concluded with these Wishes : ‘ *May you long feel the Happiness of mutual and undivided Love ! May the Gods preserve you from that depraved Taste, which makes Pleasures cease to be such, when once they become lawful ! May you, after the Transports of a lively and pure Passion in your younger Years, experience, in a more advanc'd Age, all the Charms of that Union, which diminishes the Pains of Life, and augments its Pleasures, by sharing them ! May a long and agreeable old Age, let you see your distant Posterity,*

G 4

' rity, multiplying the Race of Heroes
 ' upon Earth! May at last, one and
 ' the same Day unite the Ashes of
 ' both, to exempt you from the Mis-
 ' fortune of bewailing, like me, the
 ' Loss of what you Love! I comfort
 ' myself with the Hope of seeing Se-
 ' lima again, in the Sphere of Fire,
 ' the pure Element of Love. Souls
 ' make Acquaintance only, here below;
 ' it is above, that their Union is con-
 ' summated. O Selima, Selima!
 ' our Flame will be eternal. I know
 ' that in those superior Regions, your
 ' Happiness will not be complete till
 ' I shall share it with you. Those
 ' who have lov'd each other purely,
 ' will love for ever. True Love is
 ' Immortal.'

The Story of *Zoroaster* made a
 strong Impression upon the Prince
 and Princess; it confirm'd them in
 their mutual Tenderness, and in their
 Love of Virtue.

While

While *Cassandana* was agreeably entertaining herself in the Conversation of the Women, and with their harmonious Concerts, *Zoroaster* initiated *Cyrus* into all the Mysteries of the Eastern Wisdom. The *Chaldeans*, the *Egyptians*, and the *Gymnosophistes*, had a wonderful Knowledge of Nature; but they wrapp'd it up in Allegorical Fables: And this, doubtless, is the Reason, that venerable Antiquity has been reproach'd with Ignorance, in natural Philosophy.

Zoroaster laid open before *Cyrus*, all the Secrets of Nature; not merely to amuse him, but to make him observe the Marks of an infinite Wisdom, diffus'd throughout the Universe; and thereby to prepare him for more sublime Instructions relating to the Divinity and Religion.

One

One while he made him admire the Structure of the Human Body, the Springs of which it is compos'd, and the Liquors that flow in it; the Canals, the Pumps, and the Basons, which are form'd by the mere interweaving of the Nerves, Arteries, and Veins, in order to separate, purify, conduct, and reconduct the Liquids into all the Extremities of the Body: Then the Levers, the Cords, and the Pullies, form'd by the Bones, Muscles, and Cartilages, for the causing of all the Motions of the Solids.

‘ It is thus, said the Philosopher,
‘ that our Body is but one surprizing
‘ Complication of numberless Pipes,
‘ which have a Communication with
‘ one another, are divided, and subdivided without End; while different and suitable Liquors are insinuated into them, and are there
‘ prepar’d

‘ prepar’d according to the Rules of
‘ the most exact Mechanism.’ By
this he made him comprehend, that
an Infinity of small imperceptible
Springs, the Construction and Mo-
tions of which we are ignorant of,
are continually playing in our Bo-
dies; and consequently, that none
but a sovereign Intelligence could
produce, adjust, and preserve so
compounded, so delicate, and so
admirable a Machine.

At another time he explain’d to
him the Configuration of Plants, and
the Transformation of Insects. They
had not then our *Optick* Glasses, to
magnify Objects, and bring them
near; but the penetrating Spirit of
Zoroaster, inlightned by a long Tra-
dition of physical Experiments, saw
further than the Eye can reach to by
their Help.

‘ Each

‘ Each Seed, said he, contains
‘ within it a Plant of its own Spe-
‘ cies ; This Plant another Seed ; and
‘ this Seed another little Plant ; and
‘ so on without End. Fruitful Na-
‘ ture is inexhaustible. The Growth
‘ of Vegetables is but the unfolding
‘ of the Fibres, Membranes, and
‘ Branches, by the flowing of the
‘ Moisture of the Earth into them.
‘ The Pressure of the Air makes that
‘ nourishing Moisture, which is preg-
‘ nant with Salts, Sulphur, and Oils,
‘ enter into the Tubes of the Roots.
‘ The Action of the Sun in the Day-
‘ time draws upwards the subtil Part
‘ of the Sap ; and the Coolness of
‘ the Night fixes, condenses, and
‘ ripens it, in order to produce
‘ Leaves, Flowers and Fruits ; and
‘ to form all those Riches of Nature,
‘ which charm the Sight, the Smell,
‘ and the Taste.

‘ The

‘ The Fruitfulness of Nature in the
‘ Multiplication of Insects, is no less
‘ admirable. Their Eggs, scatter’d
‘ in the Air, upon the Earth, and in
‘ the Waters, meet in each with pro-
‘ per Receptracles, and wait only for
‘ a favourable Ray of the Sun to
‘ hatch them. Wise Nature sets an
‘ infinite Number of Springs at Work
‘ in these almost invifible Machines,
‘ which furnish Liquors fuited to
‘ their Wants.’

He then recounted to him all their different Metamorphoses. Now they are Worms which crawl upon the Earth ; then Fishes swimming in Liquors, and at last, they get Wings, and rise into the Air.

Another time, the Sage carry’d the Thoughts of *Cyrus* up into the higher Regions, to contemplate all the extraordinary

ordinary Appearances which happen there.

He shew'd him the wonderful Qualities of that subtil and invisible Fluid, which encompasses the Earth; how useful and necessary it is to the Life of Animals, the Growth of Plants, the Flying of Birds, the Forming of Sounds, and all the Uses of Life.

‘ This Fluid, said he, being agitated,
‘ heated, cooled again, compress’d,
‘ rarify’d, sometimes by the Rays of
‘ the Sun, or subterraneous Fires;
‘ sometimes by the Salts and Sulphurs which float in it; sometimes
‘ by Nitre which fix and congeal it;
‘ sometimes by Clouds which compress it; and sometimes by other
‘ Causes, which destroy the Equilibrium of its Parts; produces all
‘ sorts of Winds, the most impetuous
‘ of which serve to dispel the noxious
‘ Vapours;

‘ Vapours; while the softer Breezes
‘ temper the excessive Heats.

‘ At other times, the Rays of the
‘ Sun, insinuating themselves into the
‘ little Drops of Water which cover
‘ the Surface of the Earth, rarify them,
‘ and thereby make them lighter than
‘ the Air; so that they ascend into
‘ it, form Vapours, and float there
‘ at different Heights, according as
‘ they are more or less heavy.

‘ The Sun having drawn up these
‘ Vapours loaded with Sulphur,
‘ Minerals, and different Kinds of
‘ Salts, they kindle in the Air, put it
‘ into a Commotion, and cause
‘ Thunder and Lightning.

‘ Other Vapours that are lighter,
‘ gather together into Clouds, and float
‘ in the Air: But when they become
‘ too heavy, they fall in Dews,
‘ Showers of Rain, Snow and Hail,
‘ according

‘ according as the Air is more or less
‘ heated.

‘ Those Vapours which are daily
‘ drawn from the Sea, and carried in
‘ the Air by the Winds to the Tops
‘ of Mountains, fall there, soak into
‘ them, and meet in their inward
‘ Cavities, where they continue till
‘ they find a Vent to issue at; and
‘ thereby form abundant Sources
‘ of living Water, to quench the
‘ Thirst of Men. By these are
‘ form’d Rivulets, of which the smal-
‘ ler Rivers are compos’d; and
‘ these latter again from the great
‘ Rivers, which return into the Sea,
‘ to repair the Loss it had suf-
‘ fer’d by the ardent Rays of the
‘ Sun.

‘ Thus it is, that all the Irregu-
‘ larities and Intemperances of the
‘ Elements, which seem to destroy
‘ Nature in one Season, serve to re-
‘ vive

‘ vive it in another. The immo-
‘ derate Heats of the Summer, and
‘ the excessive Colds of the Winter,
‘ prepare the Beauties of the Spring,
‘ and the rich Fruits of Autumn.
‘ All these Vicissitudes, which seem
‘ to superficial Minds the Effects of a
‘ fortuitous Concourse of irregular
‘ Causes, are regulated according to
‘ Weight and Measure, by that Sove-
‘ reign Wisdom who holds the Uni-
‘ verse in his Hand; and who weighs
‘ the Earth as a Grain of Sand; and
‘ the Sea as a Drop of Water.

After this *Zoroaster* rais’d the
Thoughts of *Cyrus* to contemplate
the Cœlestial Bodies; and explain’d
to him the admirable Proportion in
their Distances, Magnitudes and Re-
volutions.

‘ The *First Mover*, said he, is
‘ not an *Immense restless Matter*,
‘ which gives itself all sorts of Forms,
V O L. I. H ‘ by

‘ by the necessary Law of a blind
 ‘ Mechanism. It is the great *Oro-*
 ‘ *mazes* himself, whose Essence is
 ‘ *Love*; and who has impress’d this
 ‘ Character upon all his Creatures,
 ‘ Animate and Inanimate. The
 ‘ Laws of the Material and Visible
 ‘ World resemble those of the In-
 ‘ visible and Intellectual. And as
 ‘ the *First Mover* draws all Spirits
 ‘ to himself, and by his Almighty
 ‘ Attraction unites them in different
 ‘ Societies; so does he likewise con-
 ‘ tinually act upon all Bodies, give
 ‘ them a Tendency towards each other;
 ‘ and thereby range them with Order
 ‘ into different Systems.

‘ Hence it is, that the Parts of
 ‘ Matter cohere and form those vast
 ‘ Globes of Fire, the *fix’d Stars*,
 ‘ which are so many Images of the
 ‘ *Great Oromazes*, whose Body is
 ‘ *Light*, and whose Soul is *Truth*.

‘ It

It is by the same attractive
' Power, that the Planets are retain'd
' in their *Orbits*; and instead of
' shooting forward for ever in right
' Lines, through the immense Spaces,
' move eternally round those Lumi-
' nous Centers, from which, as their
' great Benefactors, they derive their
' Light and Heat.

' But not only the Beauty and
' Harmony of the great Systems are
' owing to this Principle of Attra-
' ction, but likewise the Cohesion
' and Motion of the lesser Bodies,
' whether Solid or Fluid. The same
' Cause produces numberless, and
' even contrary Effects, yet without
' any Confusion in so infinite a Va-
' riety of Motions.

He came at length to explain to
him how the Distances, Magnitudes
and Motions of the Planets were suited

to the Nature of their Inhabitants.
For the *Magi* believ'd all the Stars to
be peopled, either with good or evil
Genii.

‘ We are surpriz’d, continues the
‘ Philosopher, to see all these Won-
‘ ders of Nature, which discover
‘ themselves to our feeble Sight.
‘ What would it be if we could
‘ transport ourselves into those
‘ Ætherial Spaces, and pass through
‘ them with a rapid Flight? Each
‘ Star would appear an Atom in
‘ Comparison of the Immensity with
‘ which it is surrounded: What
‘ would it be, if, descending after-
‘ wards upon Earth, we could ac-
‘ commodate our Eyes to the Minute-
‘ ness of Objects, and pursue the
‘ smallest Grain of Sand through its
‘ infinite Divisibility? Each Atom
‘ would appear a World, in which
‘ we should doubtless discover new
‘ Beauties. It is thus that there is
‘ nothing

‘ nothing great, nothing little in it-
‘ self; both the *Great* and the *Little*
‘ disappear by turns, to present every
‘ where an Image of Infinity thro’
‘ all the Works of *Oromazes*.

‘ But, all that we know of Nature
‘ here below, continu’d the Philoso-
‘ pher, regards only its superficial Pro-
‘ perties. We are not allow’d to pe-
‘ netrate into the intimate Essence of
‘ Things. This Point of Immensity
‘ to which we are banish’d, since our
‘ animating of mortal Bodies, is not
‘ what it was heretofore. The
‘ moving Power of the first Principle
‘ is suspended in its Action. All is
‘ become deform’d, obscure, and ir-
‘ regular, like the Intelligences who
‘ dwell in it, and who were drawn
‘ into the Rebellion of *Arimanius*.’

Cyrus was charm’d with these In-
structions. New Worlds seem’d to
open themselves to his Mind. ‘ Where
‘ have I liv’d, said he, till now?

H 3

‘ The

‘ The simplest Objects contain Won-
‘ ders which escape my Sight.’ But
his Curiosity was especially rais’d
when he heard mention of the great
Change that had happen’d in the Uni-
verse; and turning to *Araspes*, who
was present at these Discourses, said to
him,

‘ What we have been taught
‘ hitherto of *Oromazes*, *Mythras*,
‘ and *Arimanius*; of the Con-
‘ tention between the good and evil
‘ Principles; of the Revolutions which
‘ have happen’d in the higher Spheres;
‘ and of Souls precipitated into mor-
‘ tal Bodies, was mix’d with so many
‘ absurd Fictions; and wrapp’d up in
‘ such impenetrable Obscurities, that
‘ we look’d upon them as vulgar and
‘ contemptible Notions, unworthy of
‘ the eternal Nature. Vouchsafe,
‘ said he to *Zoroaster*, vouchsafe to
‘ unfold to us those Mysteries un-
‘ known to the People. I now see
‘ that

‘ that a Contempt for Religion can
‘ arise only from Ignorance.

‘ After all that I have shew’d you
‘ to Day, reply’d the Sage, I should
‘ fatigue your Attention too much,
‘ if I was to enter upon those Parti-
‘ culars. It is necessary to repose
‘ yourself this Night. After having
‘ refresh’d your Body by Sleep, and
‘ calm’d your Senses by Musick and
‘ the Morning-Sacrifice, I will lead
‘ you into that invisible World, which
‘ has been unveil’d to me by the
‘ Tradition of the Ancients.’

The next Day *Zoroaster* con-
ducted *Cyrus* and *Araspes* into a
gloomy and solitary Forest, where
the Sight could not be distracted by
any sensible Object, and then said
to him :

‘ It is not to enjoy Pleasures in
‘ Solitude, that we forsake for ever

‘ the Society of Men. This Retirement would in such Case have no View, but to gratify a frivolous Indolence, unworthy the Character of Wisdom : But by this Separation, the *Magi* disengage themselves from Matter, rise to the Contemplation of Cœlestial Things, and commence an Intercourse with the pure Spirits, who discover to them all the Secrets of Nature. It is, indeed, but a very small Number of the Sages, and such only as had gain’d a complete Victory over all the Passions, who have enjoy’d this Privilege. Impose therefore Silence upon your Senses, raise your Mind above all visible Objects, and listen to what the *Gymnosophistes* have learn’d by their Commerce with the pure Intelligences.’ Here he was silent for some time, seem’d to collect himself inwardly, and then continu’d.

‘ In

‘ * In the Spaces of the *Empy-*
‘ *reum*, a pure and divine Fire ex-
‘ pands itself; by means of which,
‘ not only Bodies, but Spirits, become
‘ visible. In the midst of this Im-
‘ mensity is the great *Oromazes*, first
‘ Principle of all Things. He dif-
‘ fuses himself every where; but it is
‘ there that he is manifested after a
‘ more glorious Manner.

‘ Near him is seated the God *My-*
‘ *thras*, the chief and most ancient
‘ Production of his Power. Around
‘ his Throne are an infinite Number
‘ of *Genii* of different Orders. In the
‘ first Rank are the *Jyngas*, the most
‘ sublime and luminous Intelligences.
‘ In the more distant Spheres, are the
‘ *Synoches*, the *Teletarches*, the *Ami-*
‘ *lictēs*, the *Cosmogoges*, and an end-
‘ less Number of *Genii* of all the
‘ lower Degrees.

* See the Disc. page 116.

‘ *Arimanius*

‘ *Arimanius* chief of the *Jyngas*,
‘ aspir’d to an Equality with the God
‘ *Mythras*; and by his Eloquence,
‘ persuaded all the Spirits of his Order
‘ to disturb the universal Harmony,
‘ and the Peace of the Heavenly
‘ Monarchy. How exalted soever
‘ the *Genii* are, they are always
‘ Finite, and consequently may be
‘ dazzled and deceiv’d. Now the
‘ Love of one’s own Excellence is
‘ the most delicate, and most imper-
‘ ceptible kind of Delusion.

‘ To prevent the other *Genii* from
‘ falling into the like Crime, and to
‘ punish those audacious Spirits, *Oro-*
‘ *mazes* only withdrew his Rays,
‘ and immediately the Sphere of *Ari-*
‘ *manius* became a Chaos, and an
‘ eternal Night. To that pure Light,
‘ succeeded an immortal Fire of Dis-
‘ cord, Hatred, and Confusion.

‘ Those

‘ Those Etherial Substances would
‘ have eternally tormented them-
‘ selves, if *Oromazes* had not miti-
‘ gated their Miseries. He is never
‘ cruel in his Punishments, nor acts
‘ from a Motive of Revenge, for it
‘ is unworthy of his Nature. He
‘ had Compassion of their Condi-
‘ tion, and lent them his Power to
‘ dissipate the Chaos.

‘ Of a sudden the Atoms which
‘ were confusedly mingled, are sepa-
‘ rated ; the Elements are disin-
‘ tangled, and rang’d in Order. In
‘ the midst of the Abyſs is amass’d
‘ together an Ocean of Fire, which
‘ we now call *the Sun*. Its Bright-
‘ ness is but Obscurity, when com-
‘ par’d with that Light which illu-
‘ minates the *Empyreum*.

‘ Seven Globes of an Opaque Sub-
‘ stance roll about this flaming Cen-
‘ tre,

‘ tre, to borrow its Light. The
‘ Seven *Genii*, who were the chief
‘ Ministers, and the Companions of
‘ *Arimanius*, together with all the
‘ inferior Spirits of his Order, be-
‘ came the Inhabitants of these new
‘ Worlds, and gave them their
‘ Names. The *Greeks* call them
‘ *Jupiter*, *Mars*, *Venus*, *Mercury*,
‘ the *Moon*, and the *Earth*.

‘ The slothful gloomy *Genii*,
‘ who love Solitude and Darkness,
‘ who hate Society, and waste their
‘ Days in an eternal Discontent, re-
‘ tired into *Saturn*. From hence flow
‘ all hellish, malicious Projects, per-
‘ fidious Treasons, and murderous
‘ Devices.

‘ In *Jupiter* dwell the impious,
‘ and learn’d *Genii*, who broach
‘ monstrous Errors, and endeavour
‘ to persuade Men that the Universe
‘ is not govern’d by an eternal Wis-
‘ dom;

‘ dom ; that the *Great Oromazes* is
‘ not a luminous Principle, but a
‘ blind Nature, which by a con-
‘ tinual Agitation within itself, pro-
‘ duces an eternal Revolution of
‘ Forms, without Harmony or Me-
‘ thod.

‘ In *Mars* are the *Genii* who are
‘ Enemies of Peace, and blow up
‘ every where the Fire of Discord,
‘ inhuman Vengeance, implacable
‘ Anger, distracted Ambition ; false
‘ Heroism, which is insatiable of con-
‘ quering what it cannot govern ;
‘ furious Dispute, which seeks Do-
‘ minion over the Mind, and to op-
‘ press where it cannot convince ;
‘ and is more cruel in its Transports
‘ than all other Vices.

‘ *Venus* is inhabited by the impure
‘ *Genii*, whose affected Graces, and
‘ unbridled Appetites are without
‘ Taste, Friendship, noble or tender
‘ Sentiments,

‘ Sentiments, or any other View than
‘ the Enjoyment of Pleasures which
‘ engender the most fatal Calamities.

‘ In *Mercury* are the weak Minds,
‘ ever in Uncertainty, who believe
‘ without Reason, and doubt with-
‘ out Reason; the Enthusiasts, and the
‘ Free-Thinkers, whose Credulity and
‘ Incredulity proceed equally from
‘ the Excesses of a disorder’d Ima-
‘ gination: It dazzles the Sight of
‘ some, so that they see that which
‘ *is not*; and it blinds others in such
‘ a manner, that they see not that
‘ which *is*.

‘ In the *Moon* dwell the humour-
‘ some, fantastick, and capricious
‘ *Genii*, who will, and will not;
‘ who hate at one time, what they
‘ lov’d excessively at another; and
‘ who, by a false Delicacy of Self-
‘ love, are ever distrustful of them-
‘ selves, and of their best Friends.

‘ All

‘ All these *Genii* regulate the In-
‘ fluence of the Stars. They are sub-
‘ ject to the *Magi*, whose Call they
‘ obey, and discover to them all the
‘ Secrets of Nature. These Spirits
‘ had all been *voluntary* Accomplices
‘ of *Arimanius’s* Crime. There yet
‘ remain’d a Number of all the seve-
‘ ral Kinds who had been carry’d
‘ away thro’ Weakness, Inadvertency,
‘ Levity, and (if I may venture so to
‘ speak) Friendship for their Compa-
‘ nions. They were of all the *Genii*,
‘ of the most limitted Capacities, and
‘ consequently the least Criminal.

‘ *Oromazes* had Compassion on
‘ them, and made them descend into
‘ mortal Bodies. They retain no
‘ Remembrance of their former State,
‘ or of their ancient Happiness.
‘ It is from this Number of *Genii*
‘ that the Earth is peopled; and
‘ it

‘ it is hence that we see Minds of
‘ all Characters.

‘ The God *Mythras* is incessantly
‘ employ’d to cure, purify, exalt,
‘ and make them capable of their first
‘ Felicity. Those who love Virtue,
‘ fly away after Death into the *Empy-*
‘ *reum*, where they are re-united to
‘ their Origin. Those who debase
‘ and corrupt themselves, sink deeper
‘ and deeper into Matter, fall succes-
‘ sively into the Bodies of the meanest
‘ Animals; run thro’ a perpetual
‘ Circle of new Forms, till they are
‘ purged of their Crimes by the Pains
‘ which they undergo.

‘ The Evil Principle will con-
‘ found every Thing for Nine thou-
‘ sand Years; but at length there will
‘ come a Time, fix’d by Destiny, when
‘ *Arimanius* will be totally destroy’d
‘ and exterminated. The Earth will
‘ change its Form, the universal Har-
‘ mony

‘mony will be restor’d, and Men
‘will live happy without any bodily
‘Want. Until that time, *Oromazes*
‘reposes himself, and *Mythras* com-
‘bats. This Interval seems long to
‘Mortals, but, to a God, it is only
‘as a Moment of Sleep.’

Cyrus was seiz’d with Astonish-
ment at the hearing of these sublime
Things, and cry’d out, ‘I am then
‘a Ray of Light emitted from its
‘Principle, and I am to return to it.
‘You raise within me an inexhausti-
‘ble Source of Pleasures. Adver-
‘sities may hereafter distress me, but
‘they will never overwhelm me.
‘All the Misfortunes of Life will ap-
‘pear to me as transient Dreams.
‘All human Grandeur vanishes; I see
‘nothing *great* but to imitate the Im-
‘mortals, that I may enter again after
‘Death into their Society. O my Fa-
‘ther, tell me by what way it is that
‘Heroes re-ascend to the *Empyreum*?

VOL. I.

I

‘How

‘ How joyful am I, reply’d Zoro.
‘ *after*, to see you relish these Truths;
‘ you will one Day have need of
‘ them. Princes are oftentimes sur-
‘ rounded by impious and profane
‘ Men, who reject every thing, that
‘ they may indulge their Passions.
‘ They will endeavour to make you
‘ doubt of *eternal Providence*, from
‘ the Miseries and Disorders which
‘ happen here below. They know
‘ not that the whole Earth is but
‘ a single Wheel of the great Ma-
‘ chine. Their View is confin’d to
‘ a small Circle of Objects, and they
‘ see nothing beyond it. Neverthe-
‘ less they will reason and pronounce
‘ upon every thing. They judge of
‘ Nature, and of its Author, as a
‘ Man born in a deep Cavern, would
‘ judge of Objects which he had
‘ never seen, but by the faint Light of
‘ a dim Taper.

‘ Yes,

‘ Yes, *Cyrus*, the Harmony of
‘ the Universe will be one Day re-
‘ stor’d, and you are destin’d to that
‘ sublime Immortality ; but you can
‘ come to it only by Virtue ; and
‘ the Virtue, becoming your State, is
‘ to make other Men happy.’

These Discourses of *Zoroaster* made
a strong Impression on the Mind of
Cyrus. He would have staid much
longer with the *Magi* in their Soli-
tude, if his Duty had not call’d him
back to the Court of *Persia*.

His Happiness increas’d every Day.
The more he was acquainted with
Cassandana, the more he discover’d in
her *Mind*, her *Sentiments*, and her
Virtues, those Charms which are
ever new, and which are not to be
found in Beauty alone. Neither
Marriage, which often weakens the
strongest Passions ; nor that almost
I 2 invin-

invincible Inclination in human Nature to change, diminish'd in the least the mutual Tenderness of these happy Lovers. They liv'd thus several Years together, and *Cassandana* brought *Cyrus* two Sons, *Cambyses* and *Smerdis*, and two Daughters, *Meroe* and *Aristona*, and then died, tho' in the Flower of her Age. None but those who have experienc'd the Force of true Love, founded upon Virtue, can imagine the disconsolate Condition of *Cyrus*. In losing *Cassandana*, he lost all. Taste, Reason, Pleasure, and Duty were all united to augment his Passion. In loving her he had experienc'd all the Charms of Love, without knowing either its Pains, or the Disgusts with which it is often attended. He feels the Greatness of his Loss, and refuses all Consolation. It is neither the great Revolutions in State Affairs, nor the severe Stroaks of adverse Fortune, which oppress the Minds of Heroes. Noble

and generous Souls are touch'd by those Misfortunes only which concern the Objects of their Tenderneſs. *Cyrus* gives himſelf wholly up to Grief, not to be alleviated by weeping or complaining. Great Paſſions are always mute. This profound Silence is at length ſucceeded by a Torrent of Tears. *Mandana* and *Araspes*, who never left him, endeavour'd to comfort him no other way, than by weeping with him. Reaſoning and Perſuaſion furniſh no Cure for Sorrow; nor can Friendſhip yield Relief, but by ſharing it.

After he had long continu'd in this Dejection, he return'd to ſee *Zoro-aſter*. The Converſation of that great Man contributed much to mollify the Anguiſh of his Mind; but it was by Degrees that he recover'd himſelf, and not till he had travell'd for ſome Years.



THE
TRAVELS
OF
CYRUS.

BOOK III.



THE Empire of the *Medes* was at this time in a profound Peace. And *Cambyfes* thinking that *Cyrus* could not better improve such a Season, than by going from *Persia*, to learn the Manners, Laws, and Religions of other Nations; he sent for him one Day, and spoke to him to this Effect;

‘ You

‘ You are destin’d by the *Great*
‘ *Oromazes* to stretch your Conquests
‘ over all *Asia*. You ought to put
‘ yourself in a Condition to make the
‘ Nations happy by your Wisdom,
‘ when you shall have subdu’d them
‘ by your Valour. I design that you
‘ should travel into *Egypt*, which is
‘ the Mother of Sciences. From
‘ thence into *Greece*, where are many
‘ famous Republicks. You shall go
‘ afterwards into *Crete*, to study the
‘ Laws of *Minos*. You shall return
‘ at last by *Babylon*; and so bring
‘ back into your own Country all
‘ the Kinds of Knowledge, necessary
‘ to polish the Minds of your Sub-
‘ jects, and to make you capable of
‘ accomplishing your high Destiny.
‘ Go, my Son, go see, and study
‘ human Nature under all its different
‘ Forms. This little Corner of the
‘ Earth, which we call *our Country*,

‘ is too small a Picture, to form there-
‘ by a true and perfect Judgment of
‘ Mankind.’

Cyrus obey'd his Father's Orders, and very soon left *Persia*, accompany'd by his Friend *Araspes*. Two faithful Slaves were all his Attendants, for he desir'd to be unknown. He went down the River *Agradatus*, embark'd upon the *Persian* Gulf, and soon arrived at the Port of *Gerra*, upon the Coast of *Arabia Felix*.

The next Day he continu'd his Way towards the City of *Macoraba*. The Serenity of the Sky, the Mildness of the Climate, the Perfumes which embalm'd the Air, the Variety, Fruitfulness, and smiling Appearance of Nature in every Part, charm'd all his Senses.

While the Prince was admiring the Beauty of the Country, he saw a
Man

Man walking with a grave and slow Pace, and who seem'd bury'd in some profound Thought. He was already come near *Cyrus*, without having perceiv'd him. The Prince interrupted his Meditation to ask him the Way to *Nabata*, where he was to embark for *Egypt*.

Amenophis (for that was his Name) saluted the Travellers with great Civility, and having represented to them, that the Day was too far spent to continue their Journey, hospitably invited them to his rural Habitation. He led them through a By-way, to a little Hill not far off, where he had form'd with his own Hands, several rustick Grotto's. A Fountain rose in the middle, whose Stream water'd a little Garden at some Distance, and form'd a Rivulet, whose sweet Murmur was the only Noise that
could

could be heard in this Abode of Peace and Tranquillity.

Amenophis set before his Guests some dry'd Fruits, and delicious Wines; and entertain'd them agreeably during their Repast. An unaffected and serene Joy was to be seen upon his Countenance. His Discourse was full of good Sense, and of noble Sentiments. He had all the Politeness of a Man educated at the Courts of Kings; which gave *Cyrus* a great Curiosity to know the Cause of his Retirement. In order to engage *Amenophis* to a greater Freedom, he discover'd to him who he was, and the Design of his Travels; and at the same time let him see his Desire, but with that modest Respect, which one ought to have for the Secret of a Stranger. *Amenophis* perceiving it, began the History of his Life and Misfortunes in the following Manner;

‘ Tho’

‘ Tho’ I am descended from one
 ‘ of the ancientest Families in *Egypt*;
 ‘ nevertheless by the sad Vicissitude of
 ‘ human Things, the Branch, from
 ‘ which I come, is fallen into great
 ‘ Poverty. My Father liv’d near
 ‘ *Diospolis*, a City of *Upper-Egypt*.
 ‘ He cultivated his paternal Farm
 ‘ with his own Hands, and brought
 ‘ me up to the Taste of true Plea-
 ‘ sures, in the Simplicity of a Coun-
 ‘ try Life; to place my Happiness
 ‘ in the Study of Wisdom, and to
 ‘ make Agriculture, Hunting, and
 ‘ the liberal Arts my sweetest Occu-
 ‘ pations.

‘ It was the Custom of King
 ‘ *Apries*, from time to time to make
 ‘ a Progress thro’ the different Pro-
 ‘ vinces of his Kingdom. One Day
 ‘ as he pass’d thro’ a Forest near the
 ‘ Place where I liv’d, he perceiv’d me
 ‘ under the Shade of a Palm-tree,
 ‘ where

‘ where I was reading the Sacred
‘ Books of *Hermes*.

‘ I was then but Sixteen Years of
‘ Age, and my Youth and Air drew
‘ the King’s Attention. He came
‘ up to me, ask’d me my Name,
‘ my Condition, and what I was
‘ reading. He was pleas’d with my
‘ Answers, order’d me to be con-
‘ ducted to his Court, and neglected
‘ nothing in my Education.

‘ The Liking which *Apries* had
‘ for me, changed, by Degrees, into
‘ a Confidence, which seem’d to
‘ augment, in Proportion as I ad-
‘ vanc’d in Years; and my Heart
‘ was full of Affection and Grati-
‘ tude. Being young, and without
‘ Experience, I thought that Princes
‘ were capable of Friendship; and
‘ I did not know that the Gods have
‘ refus’d them that sweet Consola-
‘ tion,

‘ tion, to counterballance their Gran-
‘ deur.

‘ After having attended him in
‘ his Wars against the *Sidonians* and
‘ *Cyprians*, I became his only Fa-
‘ vourite. He communicated to me
‘ the most important Secrets of the
‘ State, and honour’d me with the
‘ first Posts about his Person.

‘ I never lost the Remembrance
‘ of that Obscurity from whence the
‘ King had drawn me : I did not
‘ forget that I had been poor, and I
‘ was afraid of being rich. Thus I
‘ preserv’d my Integrity in the midst
‘ of Grandeur, and I went from
‘ time to time into *Upper-Egypt*,
‘ of which I was Governour, to see
‘ the Place of my Birth. Above all,
‘ I visited, with Pleasure, the Grove
‘ where *Apries* had found me : *Blest*
‘ *Solitude*, said I within myself,
‘ *where I first learn’d the Maxims*
‘ of

' of true Wisdom ! How unhappy
 ' shall I be if forget the Innocence
 ' and Simplicity of my first Years,
 ' when I felt no mistaken Desires,
 ' and was unacquainted with the
 ' Objects that excite them.

' I was often tempted to quit all,
 ' and stay in that charming Solitude.
 ' It was doubtless a Pre-sentiment
 ' of what was to happen to me ; for
 ' Apries soon after suspected my Fi-
 ' delity.

' Amasis, who ow'd me his For-
 ' tune, endeavour'd to inspire him
 ' with this Distrust. He was a Man
 ' of mean Birth, but great Bravery :
 ' He had all sorts of Talents, both
 ' natural and acquir'd ; but the hid-
 ' den Sentiments of his Heart were
 ' corrupt. When a Man has Wit
 ' and Parts, and esteems nothing
 ' sacred, it is easy to gain the Favour
 ' of Princes.

' Suspicion

‘ Suspicion was far from my Heart.
‘ I had no distrust of a Man whom
‘ I had loaded with Benefits ; and
‘ the easier to betray me, he conceal’d himself under the Veil of a
‘ profound Diffimulation.

‘ I had no Taste for gross Flattery,
‘ but I was not insensible to delicate
‘ Praise. *Amasis* soon perceiv’d my
‘ Weakness, and artfully made his
‘ Advantage of it. He affected a
‘ Candour, a Nobleness of Soul, and
‘ a Disinterestedness, which charm’d
‘ me. In a word, he so gain’d my
‘ Confidence, that he was to me,
‘ the same that I was to the King.
‘ I presented him to *Apries*, as a Man
‘ very capable of serving him ; and
‘ it was not long before he was allow’d a free Access to the Prince.

‘ The King had great Qualities,
‘ but he would govern by his arbitrary
‘ trary

‘ trary Will : He had already freed
 ‘ himself from all Subjection to the
 ‘ Laws, and hearkened no longer to
 ‘ the Council of the thirty Judges.

‘ My Love for Truth was not al-
 ‘ ways regulated by an exact Pru-
 ‘ dence, and my Attachment to the
 ‘ King led me often to speak to
 ‘ him in too strong Terms, and with
 ‘ too little Guard.

‘ I perceiv’d by degrees his Cold-
 ‘ ness to me, and the Confidence he
 ‘ was beginning to have in *Amasis*.
 ‘ Far from being alarm’d at it, I
 ‘ rejoiced at the Rise of a Man,
 ‘ whom I thought not only my
 ‘ Friend, but zealous for the publick
 ‘ Good.

‘ *Amasis* often said to me, with
 ‘ a seemingly sincere Concern ; *I can*
 ‘ *taste no Pleasure in the Prince’s Fa-*
 ‘ *vour, since you are depriv’d of it.*
 ‘ No

‘ *No Matter, answer’d I, by whom*
‘ *the Good is done, provided it be*
‘ *done.*

‘ All the principal Cities of *Upper-*
‘ *Egypt* address’d their Complaints to
‘ me, upon the extraordinary Sub-
‘ sidies which the King exacted. I
‘ wrote Circular Letters to pacify
‘ the People. *Amasis* caus’d them
‘ to be intercepted, and counterfeit-
‘ ing exactly my Hand-writing, he
‘ sent others in my Name to the
‘ Inhabitants of *Diospolis*, my Coun-
‘ try, in which he told them, *That*
‘ *if I could not gain the King by*
‘ *Persuasion, I would put myself at*
‘ *their Head, and oblige him to treat*
‘ *them with more Humanity.*

‘ These People were naturally in-
‘ clin’d to Rebellion; and imagining
‘ that I was the Author of those Let-
‘ ters, believ’d they were in a secret
‘ Treaty with me. *Amasis* carry’d

‘ on this Correspondence in my
‘ Name for several Months. At
‘ length, thinking that he had suf-
‘ ficient Proofs, he went and threw
‘ himself at the Prince’s Feet, laid open
‘ to him the pretended Conspiracy,
‘ and shew’d him the forg’d Letters.

‘ I was immediately arrested, and
‘ put into a close Prison. The Day
‘ was fix’d when I was to be execu-
‘ ted in a publick Manner. *Amasis*
‘ came to see me: At first he seem’d
‘ doubtful and uncertain what he
‘ should think, suspended in his Judg-
‘ ment by the Knowledge he had of
‘ my Virtue, yet shaken by the Evi-
‘ dence of the Proofs, and much af-
‘ fected with my Misfortune.

‘ After having discours’d with
‘ him some time, he seem’d con-
‘ vinc’d of my Innocence, promis’d
‘ me to speak to the Prince, and to
‘ endea-

‘ endeavour to discover the Authors
‘ of the Treachery.

‘ The better to conceal his dark
‘ Designs, he went to the King, and
‘ by faintly endeavouring to engage
‘ him to pardon me, made him be-
‘ lieve that he acted more from Gra-
‘ titude and Compassion for a Man
‘ to whom he ow’d all, than from a
‘ Conviction of my Innocence.
‘ Thus he artfully confirm’d him in
‘ the Persuasion of my being cri-
‘ minal; and the King being natu-
‘ rally suspicious, was inexorable.

‘ The Noise of my Perfidiousness
‘ spread itself throughout all *Egypt*.
‘ The People of the different Pro-
‘ vinces ran together to *Sais*, to see
‘ the tragical Spectacle which was
‘ preparing. At length the fatal Day
‘ being come, several of my Friends
‘ appear’d at the Head of a numerous
‘ Crowd, and deliver’d me by Force
K 2 ‘ from

' from the Death which was ordain'd
 ' me. The King's Troops made
 ' some Resistance at first, but the
 ' Multitude increas'd, and declar'd
 ' for me. It was then in my Power
 ' to have caus'd the same Revolution
 ' which *Amasis* has done since; but
 ' I made no other Use of this happy
 ' Conjuncture, than to justify my-
 ' self to *Apries*. I sent one of my
 ' Deliverers to assure him, that his
 ' Injustice did not make me forget
 ' my Duty; and that my only De-
 ' sign was to convince him of my
 ' Innocence.

' He order'd me to come to him
 ' at his Palace; which I might safely
 ' do, the People being under Arms,
 ' and surrounding it. *Amasis* was
 ' with him: And this perfidious Man,
 ' continuing his Diffimulation, ran
 ' to meet me with Eagerness. As he
 ' presented me to the King; *How*
 ' joyful am I, said he to him, to see,
 ' that

‘ *that the Conduct of Amenophis*
‘ *leaves you no room to doubt of his*
‘ *Fidelity. I see very well, an-*
‘ *swer’d Apries coldly, that he does*
‘ *not aspire to Royalty, and I for-*
‘ *give him his Desire of bounding my*
‘ *Authority, in order to please his*
‘ *Countrymen. I answer’d the King,*
‘ *That I was innocent of the Crime*
‘ *imputed to me, and was ignorant*
‘ *of the Author of it. Amasis then*
‘ *endeavour’d to make the Suspensions*
‘ *of his Treason fall upon the*
‘ *King’s best Friends, and most faith-*
‘ *ful Servants.*

‘ *I perceiv’d that the Prince’s*
‘ *Mind was not cur’d of his Distrust,*
‘ *and therefore to prevent any new*
‘ *Accusations, having first persuaded*
‘ *the People to disperse themselves, I*
‘ *retired from Court, and return’d to*
‘ *my former Solitude, whither I car-*
‘ *ry’d nothing back but my Inno-*
‘ *cence and Poverty.*

K 3

‘ *Apries*

‘ *Apries* sent Troops to *Diospolis*,
 ‘ to hinder an Insurrection there, and
 ‘ order’d that my Conduct should be
 ‘ observ’d. He imagin’d, without
 ‘ Doubt, that I should never be able
 ‘ to content myself with a quiet and
 ‘ peaceful Life, after having been in
 ‘ the highest Employments.

‘ In the mean while, *Amasis* gain’d
 ‘ an absolute Ascendant over the
 ‘ King’s Mind. This Favourite made
 ‘ him suspect and banish his best
 ‘ Friends, in order to remove from
 ‘ about the Throne, those who might
 ‘ hinder the Usurpation which he was
 ‘ projecting. And an Occasion very
 ‘ soon offer’d to put his black De-
 ‘ signs in Execution.

* ‘ The *Cyrenians*, a Colony of
 ‘ *Greeks*, who were settled in *Africa*,

* *Herodotus*, B. 1, and 2.

‘ having

‘ having taken from the *Libyans* a
‘ great Part of their Lands, the latter
‘ submitted themselves to *Apries*, in
‘ order to obtain his Protection. He
‘ march’d a great Army, chiefly com-
‘ pos’d of Malecontents, into *Libya*,
‘ to make War against the *Cyrenians*.
‘ This Army being cut in Pieces, the
‘ *Egyptians* imagin’d that he had sent
‘ it there only to be destroy’d, that
‘ he might reign more Despotically.
‘ This Thought provok’d them, and
‘ a League was form’d in *Lower-*
‘ *Egypt*, which rose up in Arms,

‘ The King sent *Amasis* to quiet
‘ them, and to make them return to
‘ their Duty. It was then that the
‘ Designs of that perfidious Minister
‘ broke out. Instead of pacifying
‘ them, he incensed them more and
‘ more, put himself at their Head,
‘ and was proclaim’d King. ‘ The
‘ Revolt became universal : *Apries*

‘ was oblig’d to leave *Sais*, and to
‘ make his Escape into *Upper-Egypt*.

‘ He retir’d to *Diospolis*, and I
‘ prevail’d upon the Inhabitants of
‘ that City to forget the Injustices he
‘ had done them. All the time that
‘ he continu’d there, I had free Access
‘ to his Person ; but I carefully
‘ avoided saying any thing which
‘ might recall to his Mind the Dis-
‘ graces he had made me undergo.

‘ He fell into a deep Melancholy.
‘ That Spirit, which had been so
‘ haughty in Prosperity, and had
‘ boasted that it was not in the
‘ Power of the Gods themselves to
‘ dethrone him, could not support
‘ Adversity. That Prince, so re-
‘ nown’d for his Bravery, had not the
‘ true Courage of the Mind. He
‘ had a thousand and a thousand times
‘ despis’d Death, but he could not
‘ contemn Fortune. I endeavour’d

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‘ to calm and support his Mind, and
‘ to remove from it those melancholy
‘ Ideas which overwhelm’d him. I
‘ frequently read to him the Books of
‘ *Hermes Trismegistus*. He was par-
‘ ticularly struck with that famous
‘ Passage: *When the Gods love Prin-*
‘ *ces, they pour into the Cup of Fate,*
‘ *a Mixture of Good and Ill, that*
‘ *they may not forget that they are*
‘ *Men.*

‘ These Ideas alleviated by Degrees
‘ his Vexations; and I felt an un-
‘ speakable Pleasure to see, that he
‘ began to relish Virtue; and that it
‘ gave him Peace in the midst of his
‘ Misfortunes.

‘ He then apply’d himself with
‘ Vigour and Courage, to get out of
‘ the unhappy Situation into which
‘ he was fallen. He got together
‘ Thirty thousand *Carians* and *Ionians*,
‘ who had formerly settled in *Egypt*
‘ under

' under his Protection. We march'd
 ' against the Usurper, and gave him
 ' Battle near *Memphis*; but having
 ' only foreign Troops, we were intire-
 ' ly defeated. To prevent further
 ' Disturbances, the principal Officers
 ' of our Army were condemn'd to
 ' perpetual Imprisonment. *Amasis*
 ' made me be sought for every where;
 ' but a Report being spread of my
 ' Death, he believ'd it, so that I was
 ' confounded with the other Com-
 ' manders, and put into a high
 ' Tower at *Memphis*.

' The King was conducted to
 ' *Sais*, where *Amasis* did him great
 ' Honours for some Days. In order
 ' to sound the Inclinations of the
 ' People, he propos'd to them the
 ' restoring him to the Throne, but
 ' secretly form'd the Design of taking
 ' away his Life. All the *Egyptians*
 ' demanded the Prince's Death, and
 ' *Amasis* yielded him to their Pleasure.

' He

‘ He was strangled in his own Palace,
‘ and the Usurper crown’d with
‘ Solemnity.

‘ Scarce were the People quieted,
‘ when they gave way to that In-
‘ constancy which is natural to the
‘ Multitude. They began to despise
‘ the mean Birth of the new King,
‘ and to murmur against him. But
‘ this able Politician successfully made
‘ use of his Address to prevent a
‘ Rebellion.

‘ He had a golden Cistern, in
‘ which he and his Courtiers used to
‘ wash their Hands upon solemn
‘ Festivals. He caus’d it to be made
‘ into a Statue of *Serapis*, and ex-
‘ pos’d it to be worshipp’d by the
‘ People. He beheld with Joy, the
‘ Homages which they ran eagerly to
‘ pay it from all Parts; and having
‘ assembled the *Egyptians*, made
‘ them the following Harangue:

‘ *Hearken*

‘ Hearken to me, Countrymen ;
‘ This Statue which you worship at
‘ present, serv’d you heretofore for
‘ the meanest Uses. Thus it is that
‘ all depends upon your Choice and
‘ Opinion. All Authority resides Ori-
‘ ginally in the People. You are the ab-
‘ solute Arbitrators of Religion and of
‘ Royalty ; and create both your Gods
‘ and your Kings. I set you free
‘ from the idle Fears both of one and
‘ of the other, by letting you know
‘ your just Rights. All Men are
‘ born equal ; it is your Will alone
‘ which makes a Distinction. When
‘ you are pleas’d to raise any one to
‘ the highest Rank, he ought not to
‘ continue in it, but because it is your
‘ Pleasure, and so long only as you
‘ think fit. I hold my Authority only
‘ from you ; you may take it back,
‘ and give it to another who will
‘ make you more happy than I. Shew
‘ me that Man, and I shall imme-
‘ diately

*diately descend with Pleasure among
the Multitude.*

Amasis, by this impious Discourse, which flatter'd the People, solidly fix'd his Authority: They conjur'd him to remain upon the Throne; and he seem'd to accept the Royalty as a Favour done to the People. He is ador'd by the *Egyptians*, whom he governs with Mildness and Moderation. Good Policy requires it, and his Ambition is satisfy'd. He lives at *Sais*, in a Splendor which dazzles those who approach him. Nothing seems wanting to his Happiness: But I am assur'd, that inwardly he is far different from what he appears outwardly. He thinks that every Man about him is like himself, and would betray him, as he betray'd his Master. These continual Distrusts hinder him from enjoying the Fruit of his Crime;
and

‘ and it is thus that the Gods punish
 ‘ him for his Usurpation. Cruel
 ‘ Remorses rend his Heart, and dark
 ‘ gloomy Cares hang upon his Brow.
 ‘ The Anger of the *Great Osiris* pur-
 ‘ sues him every where. The Splen-
 ‘ dor of Royalty cannot make him
 ‘ happy, because he never tastes
 ‘ either Peace of Heart, the Friend-
 ‘ ship of Men; or that sweet Con-
 ‘ fidence which makes the principal
 ‘ Charm of Life.’

Here *Cyrus* interrupted *Amenophis*,
 to ask him how *Amasis* could get
 such an Ascendant over the Mind of
Apries.

‘ The King, reply’d *Amenophis*,
 ‘ wanted neither Talents nor Virtues
 ‘ but he did not love to be contra-
 ‘ dicted: Even when he order’d his
 ‘ Ministers to tell him the Truth,
 ‘ he never forgave those who obey’d
 ‘ him. He lov’d Flattery while he
 ‘ affected

‘ affected to hate it. *Amasis* per-
‘ ceiv’d this Weakness, and manag’d
‘ it with Art. When *Apries* made
‘ any Difficulty of giving in to the
‘ Despotick Maxims which that per-
‘ fidious Minister would have inspir’d
‘ him with ; he insinuated to the
‘ King, that the Multitude, being in-
‘ capable of Reasoning, ought to be
‘ govern’d by absolute Authority ;
‘ and that Princes, being the Vice-
‘ gerents of the Gods, may act like
‘ them, without giving a Reason of
‘ their Conduct. He season’d his
‘ Counsels with so many seeming
‘ Principles of Virtue, and such de-
‘ licate Praise, that the Prince, being
‘ seduc’d, made himself hated by his
‘ Subjects, without perceiving it.

Cyrus, deeply struck with these Re-
flections, and with the unhappy Con-
dition of Kings, could not forbear
saying to *Amenophis*, ‘ *Methinks*
‘ *Apries is more to be lamented than*
‘ *blam’d.*

‘ *blam’d. How should Princes be*
 ‘ *able to discover Treachery, when it*
 ‘ *is conceal’d with so much Art?*

‘ The Happiness of the People,
 ‘ answer’d *Amenophis*, makes the
 ‘ Happiness of the Prince. Their
 ‘ true Interests are necessarily united,
 ‘ whatever Pains are taken to separate
 ‘ them. Whosoever attempts to in-
 ‘ spire Princes with contrary Maxims,
 ‘ ought to be look’d upon as an
 ‘ Enemy of the State.

‘ Moreover, Kings ought always
 ‘ to be apprehensive of a Man who
 ‘ never contradicts them, and who
 ‘ tells them only such Truths as will
 ‘ be agreeable. There needs no
 ‘ further Proof of the Corruption of
 ‘ a Minister, than to see him pre-
 ‘ fer his Master’s Favour to his
 ‘ Glory.

In

‘ In short, a Prince should know
‘ how to make Advantage of the
‘ Talents of his Ministers; but he
‘ ought never to yield himself up
‘ blindly to their Counsels. He
‘ may lend himself to Men, but
‘ not give himself absolutely to them.

‘ Ah how unhappy, cry’d out
‘ *Cyrus*, is the Condition of Kings!
‘ *They may lend themselves to Men*
‘ (you say) *but not give themselves*
‘ *absolutely to them.* They will
‘ never be acquainted then with the
‘ Charms of Friendship. How much
‘ is my Situation to be lamented, if
‘ the Splendor of Royalty be inse-
‘ perable from the greatest of all
‘ Calamities?

‘ When a Prince, well born, re-
‘ ply’d *Amenophis*, does not forget
‘ that he is a *Man*, he may find
‘ Friends, and Friends who will not
‘ forget

‘ forget that he is a *King* : But even
‘ then, he ought never to be in-
‘ fluenc’d by Taste and Inclination in
‘ Affairs of State. As a private Per-
‘ son, he may enjoy the Pleasures of
‘ a tender Friendship ; but as a Prince,
‘ he must resemble the Immortals,
‘ who have no Passion.’

After these Reflections, *Amenophis*
continued his Story : ‘ I remain’d un-
‘ known, *said he*, some Years in my
‘ Prison at *Memphis*. My Confine-
‘ ment was so close, that I could not
‘ converse with, or see any Person.
‘ Being thus left in Solitude, and
‘ without any Comfort, I suffer’d
‘ the cruel Torments of tiresome
‘ Loneliness. Man finds nothing
‘ within himself but a frightful Void,
‘ which renders him utterly discon-
‘ solate. His Happiness oftentimes
‘ proceeds only from the Amuse-
‘ ments which hinder him from feel-
‘ ing his natural Insufficiency. I ar-
‘ dently

‘dently desir’d Death, but I re-
‘spect’d the Gods, and durst not
‘procure it myself, because I was
‘persuaded, that those who gave me
‘Life, had the sole Right to take it
‘away.

‘One Day, when I was over-
‘whelm’d with the most melancholy
‘Reflections, I heard of a sudden a
‘Noise, as if somebody was open-
‘ing a Way thro’ the Wall of my
‘Prison. It was a Man who endea-
‘vour’d to make his Escape; and in
‘a few Days he had made the Pas-
‘sage wide enough to get into my
‘Chamber. This Prisoner, though
‘a Stranger, spoke the *Egyptian*
‘Tongue perfectly well. He inform’d
‘me, that he was of *Tyre*, his
‘Name *Arobal*; that he had serv’d
‘*Apries* in the *Carian* Troops, and
‘had been taken Prisoner at the same
‘time with me. I never saw a Man
‘of a more easy, witty, and agreeable

‘ Conversation. He deliver’d him-
‘ self with Spirit, Delicacy, and
‘ Gracefulness. When he recounted
‘ again the same Things, it was
‘ without Repetition. We related to
‘ each other our Adventures and Mis-
‘ fortunes. The Pleasure which I
‘ found in the Conversation of this
‘ Stranger, made me forget the Loss
‘ of my Liberty.

‘ We were soon after releas’d from
‘ Prison, but it was only to undergo
‘ new Sufferings; for we were con-
‘ demn’d to the Mines. We no
‘ longer hop’d for Relief but from
‘ Death. Friendship, however, soften’d
‘ our Miseries, and we preserv’d
‘ Courage enough to create ourselves
‘ Amusements, even in the midst
‘ of Slavery, by observing the
‘ Wonders hidden in the Bowels of
‘ the Earth.

‘ Nothing

‘ Nothing is produc’d by Chance :
‘ All is the Effect of a Circulation
‘ which connects, nourishes, and
‘ continually renews all the Parts of
‘ Nature. Stones and Metals are
‘ organiz’d Bodies, which are cherish’d
‘ and grow like Plants. The Fires
‘ and Waters, inclos’d in the Cavities
‘ of the Earth, furnish, like our Sun
‘ and Rains, a Warmth, and a nou-
‘ rishing Moisture to this admirable
‘ Kind of Vegetables. We walk’d
‘ with Pleasure among these Beauties,
‘ unknown to the generality of Men ;
‘ but, alas ! the Light of the Day was
‘ wanting, and we could distinguish
‘ nothing but by the Glimmering of
‘ Lamps. We were already begin-
‘ ning to accustom ourselves to this
‘ new kind of Misfortune, when
‘ Heaven restor’d us to Liberty, by
‘ a Stroke equally terrible and un-
‘ expected.

‘ The Subterraneous Fires some-
‘ times break their Prisons with a
‘ Violence that seems to shake Na-
‘ ture even to its Foundations. We
‘ frequently felt those terrible Con-
‘ vulsions. One Day the Shocks re-
‘ doubled, the Earth seem’d to groan.
‘ We expected nothing but Death,
‘ when the impetuous Fires open’d a
‘ Passage into a spacious Cavern;
‘ and that which seem’d to threaten
‘ us with Loss of Life, procur’d us
‘ Liberty.

‘ We walk’d a long time by the
‘ Light of our Lamps before we
‘ saw the Day; but at length the
‘ subterraneous Passage ended at an
‘ old Temple, which we knew to
‘ have been consecrated to *Osiris*, by
‘ the Bas-Reliefs which were upon
‘ the Altar. We prostrated ourselves
‘ and ador’d the Divinity of the
‘ Place. We had no Victims to
‘ offer

‘ offer, nor any thing wherewith to
‘ make Libations; but instead of all
‘ Sacrifice, we made a solemn Vow
‘ for ever to love *Virtue*.

‘ This Temple was situated near
‘ the *Arabian* Gulf. We embark’d
‘ in a Vessel which was bound for
‘ *Nabata*. We cross’d a great Part
‘ of *Arabia Felix*, and at length ar-
‘ riv’d at this Solitude. The Gods
‘ seem to have conceal’d the most
‘ beautiful Places of the Earth, from
‘ those who know not how to prize
‘ a Life of Peace and Tranquillity.
‘ We found Men in these Woods and
‘ Forests of sweet and humane Dispo-
‘ sitions, full of Truth and Justice.

‘ We soon made ourselves famous
‘ among them. *Arobal* taught them
‘ how to draw the Bow, and throw the
‘ Javelin to destroy the wild Beasts
‘ which ravag’d their Flocks. I in-
‘ structed them in the Laws of *Her-*

‘ *mes*, and cur’d their Diseases by the
‘ Knowledge I had of Simples.
‘ They look’d upon us as Divine
‘ Men ; and we every Day ad-
‘ mir’d the Motions of beautiful
‘ Nature, which we observ’d in them;
‘ their unaffected Joy, their in-
‘ genuous Simplicity, and their af-
‘ fectionate Gratitude.

‘ We then saw that great Cities, and
‘ magnificent Courts, have only serv’d
‘ too much to corrupt the Manners and
‘ Sentiments of Mankind; and that by
‘ uniting a Multitude of Men in the
‘ same Place, they often do but unite
‘ and multiply their Passions. We
‘ thank’d the Gods for our being un-
‘ deceiv’d with regard to those false
‘ Pleasures, and even false Virtues,
‘ both Political and Military, which
‘ Self-love has introduc’d into nume-
‘ rous Societies, to deceive Men, and
‘ make them Slaves to their Ambition.

‘ But,

‘ But, alas! how weak and incon-
‘ stant is the Mind of Man. *Arobal*,
‘ that virtuous, affectionate, and
‘ generous Friend, who had supported
‘ Imprisonment and Slavery with so
‘ much Resolution, could not con-
‘ tent himself with a simple and uni-
‘ form Life. Having a Genius for
‘ War, he sigh’d after great Exploits,
‘ and being more a Philosopher in
‘ Speculation than in Reality, con-
‘ fess’d to me, that he could no lon-
‘ ger bear the Calm of Retirement:
‘ He left me at last, and I have
‘ never seen him since.

‘ I seem to myself a Being left
‘ alone upon the Earth. *Apries* uses
‘ me ill, *Amasis* betrays me, *Arobal*
‘ forsakes me. I find every where a
‘ frightful Void. I know at present
‘ the Value of Men. I experience
‘ that Friendship, the greatest of all
‘ Felicities, is hard to be met with.
‘ Passions,

‘ Passions, Frailties, a thousand Con-
‘ trarieties, either cool or discom-
‘ pose it. Men love *themselves* too
‘ much to love a *Friend* well: Never-
‘ theless I do not hate Men, but I
‘ cannot esteem them; I have a sin-
‘ cere Benevolence for them, and
‘ wou’d do them good without hope
‘ of Recompence.

While *Cyrus* was listening to this Story, one might see upon his Countenance the Sentiments and Passions, which all these various Events should naturally raise in him. He conceiv’d a high Esteem for *Amenophis*, and could not without Reluctance resolve to leave him.

In the mean while *Araspes* was preparing for their Departure. *Cyrus*, before he took his leave of the Philosopher, said to him; ‘ If I were
‘ born a private Man, I should think
‘ myself happy to pass the Remainder
‘ of

‘ of my Days with you in this Retirement. But Heaven destines me to
‘ the Toils of Empire, and I obey
‘ its Orders, not so much methinks
‘ to please my Ambition, as that I
‘ may contribute to the Happiness of
‘ my Country.’ After this *Cyrus*
and *Araspes* continu’d their Way, and
cross’d the Country of the *Sabæans*.

Araspes during their Journey, was
sometimes sad and thoughtful, which
Cyrus perceiving, ask’d him the Reason.
Araspes answer’d, ‘ You are a
‘ Prince, I dare not speak my Heart
‘ to you.’ *Let us forget the Prince,*
said *Cyrus*, *and converse like Friends*.
‘ Well then, said *Araspes*, I obey.
‘ Every thing which *Amenophis* has said
‘ upon the Instability of the Heart of
‘ Man in Friendship, terrifies me. I
‘ often feel those Contrarieties he has
‘ spoken of. Your Manners, which
‘ are too averse to Pleasure, some-
‘ times offend me ; and without
‘ doubt,

‘ doubt, my Imperfections make you
‘ uneasy in their Turn. How un-
‘ happy should I be, if this Diffe-
‘ rence of Character could make a
‘ Change in our Friendship!

‘ All Men have their Frailties, *re-*
‘ *ply’d* Cyrus. Whoever looks for
‘ a Friend without Imperfections,
‘ will never find what he seeks. We
‘ are not always equally content with
‘ ourselves, how should we be so
‘ with our Friend? We love our-
‘ selves, nevertheless, with all our
‘ Faults, and we ought to love our
‘ Friend in like manner. You have
‘ *your* Weaknesses, and I have *mine*;
‘ but our Frankness in confessing our
‘ Errors, and our Indulgence in ex-
‘ cusing each other, ought to be the
‘ Bond of our Friendship. It is
‘ treating one’s Friend like another
‘ *Self*, thus to shew him our Soul
‘ quite naked; and this Ingenuity
‘ transforms all its Defects into Vir-
‘ tues.

‘ tues. With other Men it is suffi-
‘ cient to be *sincere*, by never af-
‘ fecting to appear what we are not :
‘ But with a Friend we must be
‘ *simple*, so as to shew ourselves
‘ even such as we are.’

In this manner they discours’d to-
gether, till they arriv’d upon the Shore
of the *Arabian Gulf*, where they em-
bark’d for *Egypt*.

Cyrus was surpriz’d to find in
Egypt a new kind of Beauty, which
he had not seen in *Arabia Felix*.
There, all was the Effect of simple
Nature; but *Here*, every thing was
improv’d by Art.

* It seldoms rains in *Egypt*: But
the *Nile*, which waters it by its re-
gular Overflowings, supplies it with
the Rains and melted Snows of other

* All that is said here, is taken from *Diod. Sic.*
B. 1. Sect. 2. *Herod.* B. 2. *Strabo*, B. 17.

Countries. An infinite Number of Canals were cut cross it, in order to multiply so useful a River. The *Nile* carried Fruitfulness every where with its Waters, made a Communication between the Cities, join'd the *Great-Sea* with the *Red-Sea*, and by that Means maintain'd both Foreign and Domestick Commerce.

The Cities which had been rais'd by immense Labours, appear'd like Islands in the midst of the Waters, and with Joy beheld all the Plain overflow'd and fertiliz'd by that beneficent River. When it swell'd too much, great Basons, made on Purpose, stretch'd their vast Bosoms to receive those fructifying Waters, which were let loose, or shut up by Sluices, as Occasion required. Such was the Use of the Lake *Meris*, dug by one of the antient Kings of *Egypt*, whose Name it bore. Its Circuit was a Hundred and fourscore Leagues.
The

The Cities of *Egypt* were numerous, well Peopled, spacious, and full of magnificent Temples, and stately Palaces, adorn'd with Statues and Pillars.

Cyrus took a cursory View of all these Beauties, and went afterwards to see the famous Labyrinth built by the twelve Nomarchs. It was not a single Palace, but twelve magnificent Palaces regularly dispos'd. Three thousand Chambers, which had a Communication by Terrasses, were rang'd round twelve Halls ; and whoever enter'd there without a Guide, could never find his Way out. There were as many Buildings under Ground, and these were allotted for the Burial Places of the Kings.

The Pavement of all these Apartments was of Marble, as likewise the Walls, upon which were Carvings in Bas-Relief, representing the History
of

of the Kings. The Princes who were bury'd underneath, seem'd to live again in these Sculptures. So that the same Palace contain'd Monuments, which set before Monarchs both their Grandeur and their Nothingness.

Besides the Temples and Palaces allotted for the Worship of the Gods, and the Habitation of Mortals, there were throughout all *Egypt*, and especially near *Memphis*, Pyramids, which serv'd for the Tombs of great Men. This wise People thought it proper to lodge the Dead as magnificently as the Living, in order to immortalize Merit, and perpetuate Emulation.

The most famous of these Pyramids was that of *Hermes*. It was of polish'd Stone, and its Height more than Six hundred Feet. Neither Winds nor Earthquakes could injure it. The Taste of the *Egyptians* was
more

more for Solidity than Ornament. Thro' each Door of this Pyramid was an Entrance into seven Apartments, call'd by the Names of the Planets. In each of them was a golden Statue. The biggest was in the Apartment of the Sun, or *Osiris*. It had a Book upon its Forehead, and its Hand upon its Mouth. Upon the Outside of the Book was written this Inscription; *I must be read in a profound Silence*, to signify, say the *Egyptian* Priests, that we cannot come to know the Divine Nature, but by imposing Silence upon the Senses and Imagination.

Cyrus, after taking a View of all these Wonders, apply'd himself to learn the History, Policy, and Laws of antient *Egypt*, which were the Model of those of *Greece*.

He found that the *Egyptian* Priests had compil'd their History of an un-

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bounded

bounded Succession of Ages. They took a Pleasure in losing themselves in that infinite Abyss of Duration, when *Osiris* govern'd Mankind himself. All the Fictions with which they have fill'd their Annals, about the Reign of the Gods and Demi-Gods, are but Allegories to express the first State of Souls before their Descent into mortal Bodies.

According to them, *Egypt* was then the favourite Abode of the Gods, and the Place of the Universe with which they were most delighted. After the Origin of Evil, and the great Revolution which happen'd by the Rebellion of the Monster *Typhon*, they believ'd that their Country was the least chang'd and disfigur'd of any. Being water'd by the *Nile*, it continu'd fruitful, while all Nature besides was barren. They look'd upon *Egypt* as the Mother of Men and all Animals.

Their

Their first King was nam'd *Menes*. Their History from his Time is confin'd within reasonable Bounds, and is reduc'd to three Ages. The first, from *Menes* to the Shepherd-Kings, takes in Five hundred Years. The second, from the Shepherd-Kings to *Sesostris*, is of the same Duration. The third, from *Sesostris* to *Amasis*, contains six Centuries. *

During the first Age, *Egypt* was divided into several *Dynastys*, or Governments, which had each its King. Their principal Residences were at *Memphis*, *Thanis*, *This*, *Elephantis*, and *Thebes*. This last *Dynasty* swallow'd up all the rest, and became Mistress. *Egypt*, in those earliest Times, had no foreign Commerce, but confin'd itself to Agriculture and a Pastoral Life.

* See *Marsham's Canon Chronicum*.

Shepherds were then Heroes, and Kings Philosophers. In those Days liv'd the first *Hermes*, who penetrated into all the Secrets of Nature, and of Divinity. It was the Age of occult Sciences. The *Greeks*, said the *Egyptians*, imagine that the World in its Infancy was ignorant ; but they think so, only because they themselves are Children.* They know nothing of the Origin of the World, its Antiquity, and the Revolutions which have happen'd in it. The Men of *Mercury's* Time had yet a Remembrance of their first State, and had diverse traditional Lights which we have lost. The Arts of Imitation, Poesy, Musick, Painting, every thing within the Province of the Imagination, are but Sports of the Mind, in Comparison of the sublime Sciences known by the first Men. Nature was then obedient to the Voice of the Sages. They could put all its hid-

* An Expression of *Plato*. See the Disc. p. 91.
den

den Springs in Motion. They produc'd the most amazing Prodigies whenever they pleas'd. The Aerial *Genii* were subject to them.* They had frequent Intercourse with the Ætherial Spirits, and sometimes with the pure Intelligences that inhabit the *Empyreum*. ' We have lost, said ' the Priests to *Cyrus*, this exalted ' kind of Knowledge. We have ' only remaining some Traces of it ' upon our antient Obelisks, which ' are, so to speak, the Registers of ' our Divinity, Mysteries, and Tradition, relating to the Deity and to ' Nature, and in no wise the Annals ' of our Civil History, as the Ignorant imagine.'

The second Age was that of the Shepherd-Kings, who came from *Arabia*. They over-ran *Egypt* with Two hundred thousand Men. The

* See Iamblichus de mysteriis Ægyptiorum.

Barbarity of these unpolish'd and ignorant *Arabians*, made the sublime and occult Sciences be despis'd and forgotten. Their Imagination could receive nothing but what was Material and Sensible. From their Time the Genius of the *Egyptians* was intirely chang'd, and turn'd to the Study of Arts, Architecture, Commerce, War, and all the superficial kinds of Knowledge, which are useless to those who can content themselves with simple Nature. It was then that Idolatry came into *Egypt*. Sculpture, Painting and Poesy obscur'd all pure Ideas, and transform'd them into sensible Images. The Vulgar stop there, without seeing into the hidden Meaning of the Allegories.

Some little time after this Invasion of the *Arabians*, several *Egyptians*, who could not support the Yoke of Foreigners, left their Country, and settled themselves in Colonies in all Parts of
the

the World. From thence came all the great and famous Men in other Nations. The *Babylonian Belus*, the *Athenian Cecrops*, the *Bæotian Cadmus*. Thence it is, that all the Nations of the Universe owe their Laws, Sciences, and Religion to *Egypt*. In this manner spoke the Priests to *Cyrus*.

In this Age liv'd the second *Hermes*, call'd *Trismegistus*. He was the Restorer of the antient Religion. He collected the Laws and Sciences of the first *Mercury*, in Forty-two Volumes, which were call'd, *The Treasure of Remedies for the Soul*, because they cure the Mind of its Ignorance, the Source of all Evils.

The third Age was that of Conquests and Luxury. Arts were perfected more and more; Cities, Edifices, and Pyramids multiply'd. The Father of *Sesostris* caus'd all the

Children who were born the same Day with his Son, to be brought to Court, and educated with the same Care as the young Prince. Upon the Death of the King, *Sesostris* levy'd a formidable Army, and appointed the young Men who had been educated with him, to be the Officers to command it. There were near Two thousand of them, who were able to inspire all the Troops with Courage, military Virtues, and Attachment to the Prince. They consider'd him both as their Master and their Brother. He form'd a Design of conquering the whole World, and penetrated into the *Indies*, farther than either *Bacchus* or *Hercules*. The *Scythians* submitted to his Empire. *Thrace* and *Asia Minor* are full of the Monuments of his Victories. Upon those Monuments are to be seen the proud Inscriptions of, *Sesostris King of Kings, and Lord of Lords*. Having extended his Conquests

quests from the *Ganges* to the *Danube*, and from the River *Tanais* to the Extremities of *Africa*, he return'd after Nine Years Absence, loaded with the Spoils of all the conquer'd Nations, and drawn in a Chariot by the Kings whom he had subdu'd.

His Government was altogether Military and Despotical. He lessen'd the Authority of the Pontiffs, and transferr'd their Power to the Commanders of the Army. After his Death Divisions arose among those Chiefs. They were become too powerful to continue united under one Master. Under *Anisis* the *Blind*, *Sabacon* the *Ethiopian* took Advantage of their Discords, and invaded *Egypt*. This Religious Prince re-establish'd the Power of the Priests, reign'd fifty Years in a profound Peace, and then return'd into his own Country, to obey the Oracles of his Gods. The Kingdom, thus forsaken, fell into the Hands

Hands of *Sethon* the High-Priest of *Vulcan*, who entirely destroy'd the Art of War among the *Egyptians*, and despis'd the Military Men. The Reign of Superstition, which enfeebles Courage, succeeded that of despotick Power, which had too much depress'd it. From that time *Egypt* was supported only by foreign Troops, and it fell by Degrees into *Anarchy*. Twelve Nomarchs, chosen by the People, shar'd the Kingdom between them. One of them, named *Psammetichus*, made himself Master of all the rest. *Egypt* recover'd itself a little, and continu'd pretty powerful for five or six Reigns, till at length this ancient Kingdom became tributary to *Nabuchodonosor* King of *Babylon*.

The Conquests of *Sesostris* were the Source of all these Calamities. Princes who are insatiable of Conquering, are Enemies to their Posterity. By seeking to extend their Dominion

too

too far, they sap the Foundation of their Authority.

From that time the antient Laws were no longer in Force. *Cyrus* collected the Principal of them from his Conversation with all the great Men and old Sages who were then living. These Laws are reduc'd to three, upon which all the rest depend. The First relates to Kings, the Second to Polity, and the Third to Civil Justice.

The Kingdom was Hereditary, but the Kings were oblig'd to observe the Laws with greater Exactness than others. The *Egyptians* esteem'd it a criminal Usurpation upon the Rights of the *Great Osiris*, and as a mad Presumption in a Man to give his Will for a Law.

As soon as the King rose in the Morning, which was at the Break of Day,

Day, when the Understanding is clearest, and the Soul most serene, an exact and distinct Idea was given him of all Matters upon which he was to decide that Day. But before he pronounc'd Judgment, he went to the Temple to invoke the Gods, and to offer Sacrifice. Being there, surrounded by all his Court, and the Victims standing at the Altar, he assisted at a Prayer, full of Instruction; the Form of which was as follows:

‘ Great Osiris! *Eye of the World,*
 ‘ *and Light of Spirits!* Grant to the
 ‘ Prince, your Image, all Royal
 ‘ Virtues, that he may be religious
 ‘ towards the Gods, and benign
 ‘ towards Men; moderate, just,
 ‘ magnanimous, generous, an Enemy
 ‘ of Falshood, Master of his Passions,
 ‘ punishing less than the Crime
 ‘ deserves, and rewarding beyond
 ‘ Merit.’

After

After this, the High-Priest represented to him the Faults he had committed against the Laws: but it was always suppos'd that he fell into them by Surprize, or through Ignorance; and the Ministers, who had given him evil Counsels, or had disguis'd the Truth, were loaded with Imprecations.

After the Prayer and the Sacrifice, they read to him the Actions of the Heroes and great Kings, that the Monarch might imitate their Example, and maintain the Laws which had render'd his Predecessors illustrious, and their People happy.

What is there that might not be hop'd for from Princes accusom'd, as an essential Part of their Religion, to hear Daily the strongest and most salutary Truths? Accordingly, the greater Number of them were so dear
to

to their People, that each private Man bewail'd their Death like that of a Father.

The Second Law related to Polity, and the Subordination of Ranks. The Lands were divided into three Parts. The First was the King's Domain; the Second belong'd to the Chief Priests; and the Third to the Military Men. For it seem'd absurd to employ Troops for the Defence of a Country, who had no Interest in its Preservation.

The common People were divided into three Classes, Husbandmen, Shepherds, and Artizans. These three Sorts made great Improvements, each in their Professions: Being brought up to them from Generation to Generation, they made Advantage of the Experience of their Ancestors. Each Family transmitted its Knowledge and Skill to the Children of it.

No

No Person was allow'd to go out of his Rank, or to forsake his hereditary Employment. By this means Arts were cultivated and brought to a great Perfection; and the Troubles, occasion'd by the Ambition of those who seek to rise above their natural Condition, were prevented.

To the End that no Person might be asham'd of the Lowness of his State and Degree, Arts were held in Honour. In the Body Politick, as in the Natural, all the Members contribute something to the common Life. It seem'd a Madness in *Egypt* to despise a Man because he serves his Country in a more laborious Employment. And thus was a due Subordination of Ranks preserv'd, without Envy in one Sort, or Contempt in the other.

The Third Law regarded Civil Justice. Thirty Judges, drawn out of the principal Cities, compos'd the
supreme

supreme Council, which judg'd the Kingdom. The Prince assign'd them Revenues sufficient to free them from Domestic Cares, that they might give their whole Time to the composing good Laws, and making them be observ'd. They had no further Profit of their Labours; except the Glory and Pleasure of serving their Country in the noblest Way.

To avoid Surprize in giving Judgment, the Pleaders were forbidden that delusive Eloquence, which dazzles the Understanding, and moves the Passions. They expos'd the Matters of Fact with a clear and nervous Precision, stript of the false Ornaments of Reasoning. The President of the Senate wore a Collar of Gold and precious Stones, at which hung a small Figure without Eyes, which was call'd *Truth*. He apply'd it to the Forehead and Heart of him who was to gain his Cause; for that was
the

the Manner of pronouncing Judgment.

There was in *Egypt* a sort of Justice unknown to other Nations. As soon as a Man had yielded his last Breath, he was brought into Judgment, and the publick Accuser was heard against him. In case it appear'd that the Behaviour of the Deceas'd had been contrary to the Laws, his Memory was branded, and he was refus'd Burial. If he was not accus'd of any Crime against the Gods, or his Country, his Panegyrick was made, and he was intertomb'd honourably.

Before he was carry'd to the Sepulchre, his Bowels were taken out, and put into an Urn; which the Pontiff raising towards the Sun, made this Prayer in the Name of the Deceas'd. *

* Porphyry de Abſtinentia. B. 4. Sect. 10.

‘ Great Osiris! *Life of all Beings!*
 ‘ *Receive my Manes, and reunite*
 ‘ *them to the Society of the Immortals.*
 ‘ *While I liv’d, I endeavour’d to*
 ‘ *imitate You by Truth and Goodness.*
 ‘ *I have never committed any Crime*
 ‘ *contrary to Social Duty. I have*
 ‘ *respected the Gods of my Fathers,*
 ‘ *and have honour’d my Parents. If*
 ‘ *I have committed any Fault through*
 ‘ *human Weakness, Intemperance, or*
 ‘ *a Taste for Pleasure, these base*
 ‘ *Spoils of my mortal Nature have*
 ‘ *been the Cause of it.’* As he pro-
 nounc’d these last Words, he threw the
 Urn into the River; and the rest of
 the Body, (which was embalm’d)
 was deposited in the Pyramids.

Such were the Notions of the an-
 cient *Egyptians*. Being full of the
 Hopes of Immortality, they imagin’d
 that human Frailties were expiated
 by our Separation from the mortal
 Body;

Body ; and that nothing but Crimes committed against the Gods and Society, hinder'd the Soul from being re-united to its Origin.

These Things gave *Cyrus* a great Desire to instruct himself thoroughly in the Religion of antient *Egypt*. For this Purpose he went to *Thebes*. This famous City, whose hundred Gates have been sung by *Homer*, might dispute with all the Cities in the Universe for Magnificence, Extent and Power. 'Tis said, that it was able heretofore, to march out of each of its Gates Ten thousand fighting Men. Doubtless there is something of poetical Fiction in this, but all agree that its Inhabitants were exceeding numerous.

Cyrus had been directed by *Zoroaster* to *Sonchis* the High-Priest of *Thebes*, to be instructed by him in all the religious Mysteries of his

Country. *Sonchis* conducted him into a spacious Hall, where were Three hundred Statues of *Egyptian* Pontiffs. This long Succession for so many Ages, gave the Prince a high Notion of the Antiquity of the Religion of *Egypt*, and a great Curiosity to know the Principles of it.

‘ To make you acquainted, said
 ‘ the Pontiff, with the Origin of our
 ‘ Worship, Symbols, and Mysteries,
 ‘ I must give you the History of
 ‘ *Hermes Trismegistus*, who was the
 ‘ Founder of them.

‘ *Hermes*, the second of the Name,
 ‘ was of the Race of our first Sove-
 ‘ reigns. While his Mother was
 ‘ with Child of him, she went by
 ‘ Sea to *Libya*, to make a Sacrifice
 ‘ to *Jupiter Hammon*. As she coast-
 ‘ ed along *Africa*, a sudden Storm
 ‘ arose, and the Vessel perish’d near
 ‘ a Desert Island. She was, by a
 ‘ particular

‘ particular Protection of the Gods,
‘ cast upon the Island all alone.
‘ There she liv’d a solitary Life, un-
‘ til her Delivery, at which Time she
‘ dy’d. The Infant remain’d expos’d
‘ to the Inclemency of the Weather,
‘ and the Fury of the wild Beasts :
‘ But Heaven, which intended him
‘ for great Purposes, preserv’d
‘ him in the midst of these Misfor-
‘ tunes. A young She-Goat, of
‘ which there were great Plenty in
‘ this Island, hearing his Cries, came
‘ and suckled him till he was past In-
‘ fancy. For some Years he fed up-
‘ on the tender Grass, with his Nurse,
‘ but afterwards upon Dates and
‘ wild Fruits, which seem’d to him
‘ a more proper Food.

‘ He perceiv’d by the first Rays
‘ of Reason, which began to shine
‘ in him, *That he was not of the*
‘ *same Make with the Beasts ; that*
‘ *he had more Understanding, Inven-*
‘ *tion,*

*tion, and Address than they; and
thence he suspected, That he might
be of a different Nature.*

The She-Goat, which had nourished him, died of old Age. He was surpriz'd at this new Phænomenon, of which he had never observed the like before. He could not comprehend why she continu'd so long cold, and without Motion. He compar'd all he saw in her with what he felt in himself, and perceiv'd that he had a Beating in his Breast, and a Principle of Motion in him, which was no longer in her. He saw her by Degrees putrify, grow dry, and fall to Pieces. Nothing remain'd but the Bones. The Mind speaks to its self, without knowing the arbitrary Names which we have affixed to our Ideas. Hermes reason'd thus: The Goat did not give itself that Principle
of

*' of Life, since it has lost it, and
' cannot restore it to itself.*

*' He sought a long Time what
' might be the Cause of this Change.
' He observ'd that the Plants and
' Trees seem'd to dye, and to re-
' vive every Year, by the going
' away and return of the Sun, and
' imagin'd that this Star was the Prin-
' ciple of all Things.*

*' He gather'd up the Bones of his
' Mother-Nurse, and exposed them
' to the Rays of the Sun ; but Life
' did not return. By this he saw
' that he had been mistaken, and
' that the Sun did not give Life to
' Animals.*

*' He examin'd whether it might
' not be some other Star ; but he ob-
' serv'd that in the Night the Stars
' had neither so much Heat nor
' Light as the Sun, and that all Na-*

‘ ture seem’d to languish in the Ab-
‘ sence of the Day. He concluded
‘ therefore, *That the Stars were not*
‘ *the first Principle of Life.*

‘ As he advanced in Age, his Un-
‘ derstanding ripen’d, and his Re-
‘ flections became more profound.

‘ He had remark’d, that inanimate
‘ Bodies could not move of them-
‘ selves ; that Animals did not re-
‘ store Motion to themselves when
‘ they had lost it, and that the Sun
‘ did not revive dead Bodies.

‘ Thence he concluded, *That the*
‘ FIRST MOVER *was something*
‘ *greater than the Sun or the*
‘ *Stars.*

‘ Reflecting afterwards upon him-
‘ self, and upon all the Remarks
‘ which he had made from the first
‘ Use of his Reason, he observ’d,
‘ *That*

‘ *That there was something in him*
‘ *which felt, which thought, and*
‘ *which compar’d his Thoughts*
‘ *together. After having medi-*
‘ *tated whole Years upon all those*
‘ *Operations of his Mind, he con-*
‘ *cluded at length, That the First*
‘ *Mover had Understanding as well*
‘ *as Force, and that his Wisdom was*
‘ *equal to his Power.*

‘ *Man in the midst of Beings*
‘ *who can give him no Succour, is*
‘ *in a frightful Situation. But when*
‘ *he discovers the Idea of something*
‘ *which is able to make him happy,*
‘ *there is nothing which can com-*
‘ *pare with his Hopes and his Joy.*

‘ *The Desire of Happiness, inse-*
‘ *parable from our Nature, made*
‘ *Hermes wish to see that First Mo-*
‘ *ver, to know him, and to con-*
‘ *verse with him. If I could, said*
‘ *he, make him understand my*
‘ *Thoughts,*

‘ *Thoughts, and my Desires, doubt-*
‘ *less he would render me more happy*
‘ *than I am.*

‘ His Hopes and his Joy were
‘ soon disturb’d by great Doubts.
‘ *Alas ! said he, if the First Mover*
‘ *be as good and beneficent as I ima-*
‘ *gine him, why do not I see him ?*
‘ *Why has he not made himself known*
‘ *to me ? And above all, Why am I*
‘ *in this mournful Solitude, where I*
‘ *see nothing like my self, nothing*
‘ *which seems to reason as I do, no-*
‘ *thing which can give me any Assi-*
‘ *stance.*’

‘ In the midst of these Per-
‘ plexities, his weak Reason was
‘ silent, and could answer him no-
‘ thing. His Heart spoke, and turn-
‘ ing itself to the first Principle, said
‘ to him, in that mute Language
‘ which the Gods understand better
‘ than Words : *Life of all Beings !*
‘ *shew*

‘ *shew thy self to me ; make me know*
‘ *who Thou art, and what I am ;*
‘ *come and succour me in this my so-*
‘ *litary and miserable State.*

‘ The great *Osiris* loves a pure
‘ Heart, and always hearkens to its
‘ Desires. He order’d the first *Her-*
‘ *mes*, or *Mercury*, to take a human
‘ Form, and to go and instruct him.

‘ One Day, as young *Trismegi-*
‘ *stus* was sleeping at the Foot of a
‘ Tree, *Hermes* came and sat down
‘ by him. *Trismegistus* was sur-
‘ priz’d, when he awak’d, to behold
‘ a Figure like his own. He utter’d
‘ some Sounds, but they were not
‘ articulate. He discover’d all the
‘ different Motions of his Soul, by
‘ the Transports, Earnestness, and
‘ ingenuous and artless Signs, where-
‘ by Nature teaches Men to ex-
‘ press what they strongly feel.

‘ *Mercury,*

‘ *Mercury*, in a little Time,
‘ taught the Savage Philosopher the
‘ *Egyptian* Language. Afterwards
‘ he inform’d him what he was, and
‘ what he was to be, and instructed
‘ him in all the Sciences, which *Tris-*
‘ *megistus* since taught the *Egyptians*.
‘ He then began to discern several
‘ Marks, which he had not observed
‘ before, of an infinite Wisdom and
‘ Power, diffus’d throughout all Na-
‘ ture : And thereby perceiv’d the
‘ Weakness of human Reason, when
‘ left to itself, and without Instructi-
‘ on. He was astonish’d at his for-
‘ mer Ignorance, but his new Disco-
‘ veries produc’d new Perplexities.

‘ One Day, when *Mercury* was
‘ speaking to him of the noble De-
‘ stiny of Man, the Dignity of his
‘ Nature, and the Immortality which
‘ awaits him, he answer’d ; *If the*
‘ *great Osiris ordains Mortals to so*
‘ *perfect*

perfect a Felicity, whence is it that
they are born in such Ignorance ?
Whence comes it that he does not
shew himself to them, to dispel
their Darknes ? Alas ! if you had
not come to enlighten me, I should
have sought long without discover-
ing the first Principle of all Things,
such as you have made him known
to me. Upon this Mercury unfold-
ed to him all the Secrets of the
Egyptian Divinity, in the follow-
ing Manner :

* ' The primitive State of Man
was very different from what it is
at present. *Without*, all the Parts
of the Universe were in a perfect
Harmony : *Within*, all was in Sub-
jection to the immutable Laws of
Reason. Every one carry'd his
Rule within his own Breast, and
all the Nations of the Earth were
but one Republick of Sages.

* See the *Egyptian Theology*, in the Disc. p. 105.
' Man-

‘ Mankind liv’d then without Dis-
‘ cord, Ambition, or Luxury, in a
‘ perfect Peace, Equality, and Sim-
‘ plicity. Each Man, however,
‘ had his particular Qualities and
‘ Passions ; but all Passions were sub-
‘ servient to the Love of Virtue ;
‘ and all Talents applied to the
‘ Discovery of Truth. The Beau-
‘ ties of Nature, and of its Author,
‘ were the Diversion, Enter-
‘ tainment, and Study of the first
‘ Men.

‘ The Imagination, being well re-
‘ gulated, presented nothing then
‘ but agreeable Ideas. The Passions,
‘ being in Subjection to Reason, did
‘ not disturb the Heart : And the
‘ *Love of Pleasure* was always in
‘ Conformity to the *Love of Order*.
‘ The God *Osiris*, the Goddess *Isis*,
‘ and their Son *Orus*, came and con-
‘ versed

‘ versed with Men, and taught them
‘ all the Mysteries of Wisdom.

‘ This terrestrial Life, how happy
‘ soever, was nevertheless but the
‘ Infancy of our Beings, in which
‘ Souls were prepar’d for a successive
‘ unfolding of Intelligence and Hap-
‘ piness. After having liv’d a cer-
‘ tain Time upon Earth, Men chang’d
‘ their Form without dying, and flew
‘ away to the Stars, where they en-
‘ joy’d new Pleasures and new Know-
‘ ledge, new Senses, and new Light.
‘ From thence they were rais’d to
‘ another World, then to a Third;
‘ and so passed through the immense
‘ Spaces by endless Metamorphoses.

‘ A whole Age, and, according to
‘ some, many Ages, pass’d in this
‘ Manner. At length there happen-
‘ ed a sad Change both in Spirits
‘ and in Bodies. *Typhon* and his
‘ Companions inhabited hereto-
fore

' fore this happy Dwelling ; but be-
 ' ing swelled with Pride, and for-
 ' getting themselves so far as to re-
 ' solve to scale Heaven, they were
 ' thrown down headlong, and bu-
 ' ried in the Center of the Earth.
 ' They came out of their Abyſs,
 ' broke thro' *the Egg of the World*,
 ' diffus'd Evil through it, and
 ' corrupted the Minds, Hearts,
 ' and Manners of its Inhabitants.
 ' The Soul of the great *Osiris*
 ' forſook his Body, which is NA-
 ' TURE, and it became a Carcaſs.
 ' *Typhon* tore it in Pieces, diſ-
 ' pers'd its Members, and blaſted
 ' all its Beauties.

' From that Time the Body be-
 ' came ſubject to Diſeaſes and Death,
 ' the Mind to Error and to Paſſions.
 ' The Imagination of Man preſents
 ' him now with nothing but Chi-
 ' mera's. His Reaſon ſerves only to
 ' contradict his Inclinations, without
 ' being

‘ being able to rectify them. The
‘ greatest Part of his Pleasures are
‘ false and deceitful ; and all his
‘ Pains, even his imaginary ones, are
‘ real Evils. His Heart is an abun-
‘ dant Source of restless Desires,
‘ frivolous Fears, vain Hopes, dis-
‘ orderly Inclinations, which succes-
‘ sively torment him. A Crowd of
‘ wild Thoughts, and turbulent Pas-
‘ sions, cause an intestine War with-
‘ in him, make him continually
‘ take Arms against himself, and ren-
‘ der him, at the same Time, both
‘ an Idolater, and an Enemy of his
‘ own Nature.

‘ That which each Man feels in him-
‘ self is a lively Image of what pas-
‘ ses in human Society. Three dif-
‘ ferent Empires rise in the World,
‘ and divide all Characters. The
‘ Empire of OPINION, that of
‘ AMBITION, and that of SENSU-
‘ ALITY. *Error* presides in the First ;
VOL. I. O Force

‘ *Force* has the Dominion in the
‘ Second; and *Vanity* reigns in the
‘ Third.

‘ Such is the present State of hu-
‘ man Nature. The Goddess *Isis*
‘ goes over all the Earth, seeking the
‘ dispers’d, deluded Souls, to con-
‘ duct them back to the *Empyreum*:
‘ while the God *Orus* continually
‘ attacks the Evil Principle. ’Tis
‘ said, that he will at last re-establish
‘ the Kingdom of *Osiris*, and will
‘ banish for ever the Monster *Ty-*
‘ *phon*. Until that Time good Prin-
‘ ces may alleviate the Miseries of
‘ Men, but they cannot entirely
‘ cure them.

‘ You, continu’d *Mercury*, are of
‘ the ancient Race of the Kings of
‘ *Egypt*, and are destin’d by the
‘ great *Osiris* to reform that King-
‘ dom by your wise Laws. He has
‘ preserv’d you only that you may
‘ one

‘ one Day make other Men happy.
‘ My dear *Trismegistus*, you will
‘ very soon see your own Country.

‘ He said, and of a sudden rises in-
‘ to the Air ; his Body becomes trans-
‘ parent, and disappears by Degrees,
‘ like the Morning Star, which flies
‘ at the Approach of *Aurora*. He
‘ had a Crown upon his Head,
‘ Wings at his Feet, and held in his
‘ Hand a *Caduceus*. Upon his flow-
‘ ing Robe were all the Hierogly-
‘ phicks, which *Trismegistus* after-
‘ wards made use of, to express the
‘ Mysteries of Divinity, and of Na-
‘ ture.

‘ *Meris*, who then reign’d in
‘ *Egypt*, being admonish’d by the
‘ Gods in a Dream, of all that pas-
‘ sed in the Desert Island, sent to
‘ fetch the Savage Philosopher,
‘ and perceiving the Conformity
‘ between his Story and the di-

‘ vine Dream, adopted him for his
‘ Son. *Trismegistus*, after the Death
‘ of that Prince, ascended the Throne,
‘ and made *Egypt* for a long Time
‘ happy, by the Wisdom of his
‘ Laws.

‘ He wrote several Books, which
‘ contain’d the Divinity, Philosophy,
‘ and Policy of the *Egyptians*. The
‘ first *Hermes* had invented the inge-
‘ nious Art of expressing all Sorts
‘ of Sounds by the different Combi-
‘ nations of a few Letters; an In-
‘ vention most wonderful for its
‘ Simplicity, but not sufficiently
‘ admired because it is common.
‘ Besides this Manner of writing,
‘ there was another, which was con-
‘ secrated to divine Things, and
‘ which few Persons understood.

‘ *Trismegistus* express’d the Vir-
‘ tues and Passions of the Soul, the
‘ Actions and Attributes of the Gods,
‘ by

‘ by the Figures of Animals, Insects,
‘ Plants, Stars, and diverse other
‘ Symbolical Characters. Hence it
‘ is that we see Cows, Cats, Rep-
‘ tiles and Crocodiles in our an-
‘ cient Temples, and upon our Obe-
‘ lisks ; but they are not the Objects
‘ of our Worship, as the *Greeks*
‘ foolishly imagine.

‘ *Trismegistus* conceal’d the My-
‘ steries of Religion under Symbols,
‘ Hieroglyphicks, and Allegories ; and
‘ expos’d nothing to the Eyes of the
‘ Vulgar but the Beauties of his Mo-
‘ rality. This has been the Method
‘ of the Sages in all Times, and of
‘ the great Legislators in all Coun-
‘ tries. These divine Men knew,
‘ that corrupted Minds could not re-
‘ lish sublime Truths, till the Heart
‘ was purg’d of its Passions : For
‘ which Reason they spread over Re-
‘ ligion a sacred Veil, which opens,
‘ is rent asunder, and vanishes,
‘ O 3 ‘ when

‘ when the Eyes of the Understand-
‘ ing are able to support its Bright-
‘ ness. This is the Substance of the
‘ Inscription, which is to be seen at
‘ Sais, upon a Statue of *Isis*, *I am*
‘ *all that is, has been, and shall be,*
‘ *and no Mortal has ever yet re-*
‘ *mov’d the Veil which covers me.*’

Cyrus understood by this History of *Hermes*, that the *Osiris*, *Orus*, and *Typhon* of the *Egyptians*, were the same with the *Oromazes*, *Mythras*, and *Arimanius* of the *Persians*; that the Mythology of these two Nations was founded upon the same Principles, and express’d the same Ideas by different Names.

After *Sonchis* had entertain’d *Cyrus* in this Manner, he conducted him to the Temple, where he let him into all the Ceremonies and Mysteries of the *Egyptian* Worship; a Privilege which had never been granted to any
Stranger,

Stranger, till he had gone through a severe Probation.

The *Persian* Prince spent several Days with the Pontiff, but at length parted from *Thebes*, and left *Egypt*, without making himself known to *Amasis*, whose Character and Usurpation he abhorr'd.





THE
TRAVELS
OF
CYRUS.

BOOK IV.



YRUS upon his leaving *Egypt*, resolv'd to pass into *Greece*.—He went down the *Nile* from *Memphis* to the Mouth of that River, and embark'd upon the *Great Sea* in a *Phœnician* Vessel, which was bound for the Country of *Argolis*.

While

While a favourable Wind fill'd the Sails, *Araspes* calling to Mind the Notions of *Zoroaster* and the *Magi*, discours'd with *Cyrus* upon all the Wonders which are discoverable in the vast Empire of the Waters; of the Conformation of its Inhabitants, which is suited to their Element; of the Use of their Fins, which they employ sometimes as Oars to divide the Water, and sometimes as Wings to stop themselves by extending them; of the delicate Membranes which they have in their Bodies, and which they distend or contract, to make themselves more or less heavy, according as they would go upwards or downwards in the Water; of the admirable Structure of their Eyes, which are perfectly round, to refract and unite more readily the Rays of Light, without which they could not see in the humid Element.

After

After this they discours'd of the Beds of Salts and bituminous Matter, hid in the Bottom of the Sea. The Weight of each Particle of these Salts is regulated in such a Manner, that the Sun cannot draw them upwards: whence it is, that the Vapours and Rains which fall again upon the Earth, not being overcharg'd with them, become plenteous Sources of sweet Waters.

Then they reason'd upon the Eb-
bing and Flowing of the Tide, which
is only discernable in the great *Ocean*;
of the Influence of the Moon which
causes those regular Motions, and of
the Distance and Magnitude of that
Planet, which are wisely adjusted to
answer all our Wants. ' If it was
' bigger, *said they*, or nearer to us,
' or if there were many of them, the
' Pressure, being thereby augmented,
' would raise the Tides too high,
' and

‘ and the Earth would be every Mo-
‘ ment overflow’d by Deluges. If
‘ there was no Moon, or if it was
‘ less, or at a greater Distance, the
‘ Ocean would soon become a Mass
‘ of stagnated Waters; and its pesti-
‘ ferous Exhalations, diffusing them-
‘ selves every where, would destroy
‘ Plants, Beasts, and Men.’ At
length they came to discourse of that
Sovereign Power, which has dispos’d
all the Parts of the Universe with so
much Symmetry and Art.

After some Days sailing, the Ves-
sel enter’d the *Saronic* Gulph, and
soon arriv’d at *Epidaurus*, from
whence the Prince made haste to get
to *Sparta*.

This famous City was of a cir-
cular Form, and resembled a Camp.

It

It was situated in a wild and barren Valley : the *Eurotas* flow'd through it, and often laid waste the whole Country by its Inundations. This Valley was hemm'd in on one side by inaccessible Mountains, and on the other by little Hills, which were stor'd, not with those Riches which are the Beauties of Nature, but with every thing that is necessary to supply Mens Wants. The Situation of the Country had contributed very much to the Warlike and Savage Genius of its Inhabitants. As *Cyrus* enter'd the City, he beheld only plain and uniform Buildings, very different from the stately Palaces he had seen in *Egypt*. Every thing still spoke the primitive Simplicity of the *Spartans*. But their Manners were upon the Point of being corrupted under the Reign of *Ariston* and *Anaxandrides*, if *Chylo*, one of the

the Seven Sages of Greece had not prevented it.

Those two Kings, of the antient Race of the *Heracrides*, shar'd the Sovereign Power between them. One govern'd the State, the other commanded the Troops.

Ariston being naturally gracious, affable, and beneficent, put an equal Confidence in all those who were about him. *Anaxandrides* was of a quite contrary Character, dark, suspicious, and distrustful.

Prytanis, the Favourite of *Ariston*, had been debauch'd in his Youth by conversing with ill Women at *Athens*. As he had a great deal of pleasant Wit, he had the Secret of making even his Faults agreeable. He knew how to suit himself to all Tastes, and to speak the Language of all Characters. He was sober with the *Spartans*,
polite

polite with the *Athenians*, he drank with the *Thracians*, and reason'd with the *Egyptians*. He put on all Shapes by turns; not to deceive (for he was not wicked) but to gratify his prevailing Passion, which was the Desire of Pleasing, and of being the Idol of Men. In a Word, he was a Compound of whatever is most agreeable and irregular. *Ariston* lov'd him, and was entirely govern'd by him.

This Favourite led his Master into all Sorts of Voluptuousness. The *Spartans* began to grow effeminate. The wise Laws of *Lycurgus* were violated with Impunity. The King bestow'd his Favours without Distinction or Discernment.

Anaxandrides observ'd a quite different Conduct, but equally ruinous to the State. As he knew not how to distinguish sincere and honest Hearts, he believ'd all Men false, and

and that the Good only added Hypocrisy to their hidden Malice. He entertain'd Suspicions of the best Officers of his Army, and especially of *Leonidas*, the principal and most able of his Generals, a Man of strict Probity, and distinguish'd Bravery. *Leonidas* lov'd Virtue sincerely, but had not enough of it to bear with the Faults of others. He despis'd Men too much, and was regardless both of their Praises and Favours. He humour'd neither Princes, nor their Courtiers. His Hatred of Vice render'd his Manners fierce and savage, like those of the first *Spartans*. He look'd for Perfection in every thing; and as he never found it, he had no intimate Friendship with any Person. No body lov'd him, but all fear'd him, and all esteem'd him upon Account of his great Qualities. In a Word, he was an Abridgment of all those Virtues which make Men most *respected*, and most *avoided*. *Anaxandrides*

andrides grew weary of him, and banish'd him. Thus did this Prince weaken the Strength of *Sparta*, while *Ariston* corrupted its Manners.

Chylo, who had educated the two young Princes, went and spoke to them in the following Manner:
' My Age, my long Services, and
' the Care I have taken of your Education, give me a Right to speak
' to you with Freedom. You both
' ruin yourselves by contrary Faults.
' *Ariston* exposes himself to be often
' deceiv'd by flattering Favourites;
' and you, *Anaxandrides*, expose
' yourself to the Misfortune of never
' having a true Friend.

' To treat Men always with the
' utmost Rigour they deserve, is
' Brutality, and not Justice: But, on
' the other hand, too general a
' Goodness, which knows not how
' to punish Evil with Firmness, or
' to

to reward Merit with Distinction,
is not a Virtue, but a Weakness. It
frequently produces as great Mis-
chiefs as Malice itself.

As for you, *Anaxandrides*, your
Distrust does more Hurt to the State,
than the too easy Goodness of
Ariston. Why do you entertain
a Diffidence of Men upon bare Sur-
mises, when their Talents and
Capacities have render'd them ne-
cessary to you? When a Prince has
once honour'd a Minister with his
Confidence, for good Reasons, he
ought never to withdraw it, with-
out manifest Proofs of Perfidious-
ness. It is impossible for him to do
every thing himself, and he must
therefore have the Courage to hazard
sometimes the being deceiv'd, ra-
ther than miss the Opportunities
of acting. He should know how
to make a wise Use of Men,
without yielding himself up to them
V O L. I. P ' blindly

‘ blindly like *Ariston*. There is a
 ‘ Medium between an excessive Dif-
 ‘ fidence, and too universal a Confi-
 ‘ dence. You must both correct your-
 ‘ selves ; otherwise, your Govern-
 ‘ ment will not long subsist.’

Reflection and Experience rectify’d
 by Degrees the Faults of *Ariston*,
 and he dismiss’d *Prytanis* ; but the
 morose Temper of *Anaxandrides*
 could be corrected only by Misfor-
 tunes. Being often defeated in his
 Wars with the *Athenians*, he found
 the Necessity of recalling *Leonidas*.

Cyrus made himself known to the
 young Kings, who receiv’d him with
 greater Humanity than was usual for
 the *Spartans* to shew to Strangers.
 The savage Manners of this Nation
 began to be softned.

Chilo was then one of the *Ephori*.
 He had acquir’d by his Wisdom great
 Credit

Credit with the Kings, the Senate, and the People; and was look'd upon as a second *Lycurgus*, without whom nothing was done at *Lacedæmon*.

To give *Cyrus* a living Representation of their Laws, Manners, and Form of Government, he first led him to the Council of Senators, instituted by *Lycurgus*.

* Before that Legislator's Time, the Kings of *Sparta* had been absolute. But *Eurytion*, one of those Kings, having yielded some Part of his Prerogatives to please the People, a Republican Party was thereupon form'd, which became audacious and turbulent. The Kings would have resum'd their ancient Authority, but the People would not suffer it; and this continual Struggle between opposite Powers rent the State to pieces.

* See *Plut.* Life of *Lycurgus*.

To establish an even Ballance of the Kings and Peoples Power, which lean'd alternately to Tyranny and Anarchy, *Lycurgus* instituted a Council of Twenty eight Senators; whose Authority being in a Mean betwixt the two Extremes, deliver'd *Sparta* from its domestick Dissentions. Thirty Years after him, *Theopompus* having observ'd, that what had been resolv'd by the Kings and their Council, was not always agreeable to the Multitude, establish'd certain annual Magistrates, call'd *Ephori*, who were chosen by the People, and consented in their Name to whatever was determin'd by the King and Senate. Each private Man look'd upon these unanimous Resolutions as made by himself. And in this Union of the Head with the Members, consisted the Life of the Body Politick at *Sparta*.

Cyrus

Cyrus saw the two Kings sitting in their supreme Council, which was held in a Hall hung with Matt, that the Magnificence of the Place might not divert the Senators Attention. This Council of about forty Persons, was not liable to the Tumult and Confusion which frequently reign'd in the Consultations of the People at *Athens*.

After *Lycurgus* had regulated the Form of the Government, he gave the *Spartans* such Laws as were proper to prevent the disorders occasion'd by Avarice, Ambition, and Love.

In order to expel Luxury and Envy from *Sparta*, he resolv'd to banish for ever, both Riches and Poverty. He persuaded his Countrymen to make an equal Distribution of all their Wealth, and of all their Lands; decry'd the Use of Gold and

P 3

Silver,

Silver, and ordain'd that they should have only Iron Money, which was not current in foreign Countries. He chose rather to deprive the *Spartans* of the Advantages of Commerce with their Neighbours, than to expose them to the Misfortune of bringing home from other Nations, those Instruments of Luxury which might corrupt them.

To prevent the Ambition of private Men, and to fix and strengthen an Equality among the Citizens, they ate together in Publick Halls, but separate. Each Company had Liberty to choose its own Guests. No one was admitted there but with the Consent of all; to the End, that Peace might not be disturb'd by Difference of Humours; a necessary Precaution for Men naturally fierce and warlike.

Cyrus

Cyrus went into these Publick Halls, where the Men were seated without any Distinction but that of their Age. They were surrounded by Children, who waited on them. Their Temperance and Austerity of Life was so great, that other Nations used to say, *It was better to die, than to live like the Spartans.* During the Repast, they discours'd together on grave and serious Matters; the Interests of their Country, the Laws of *Sparta*, the Lives of the Great Men, the Difference of a good and bad Citizen, and of whatever might form Youth to the Taste of military Virtues. Their Discourse contain'd much Sense in few Words; for which Reason the *Laconick* Style has been admir'd in all Nations. By imitating the Rapidity of Thought, it gave the Pleasure of hearing all in a Moment, and of discovering a profound Meaning which was unexpress'd. The

graceful, fine and delicate Turns of the *Athenians* were unknown at *Lacedæmon*. The *Spartans* were for Strength in the Mind as well as in the Body.

Upon a Solemn Festival, *Cyrus* and *Araspes* desir'd to be present at the Assemblies of the young *Lacedæmonians*, which were held within a large Inclosure, surrounded with diverse Seats of Turf rais'd one above another, in Form of an Amphitheatre. There they beheld young Girls, almost naked, contending with Boys in Running, Wrestling, Dancing, and all Sorts of laborious Exercises. The Boys were not permitted to marry any but such as they had vanquish'd at these Games.

Cyrus was shock'd to see the Liberty, which reign'd in these Publick Assemblies, between Persons of different Sexes ; and could not forbear representing it to *Chilo*.
‘ There

‘ There seems, *said he*, to be a
‘ great Inconsistency in the Laws of
‘ *Lycurgus*. His Aim was to have
‘ a Republick only of Warriors,
‘ inur’d to all Sorts of Labours; yet
‘ nevertheless, he has not been afraid
‘ to expose them to Sensuality, which
‘ may weaken their Courage.

‘ The Design of *Lycurgus* in
‘ establishing these Festivals, *reply’d*
‘ *Chilo*, was to preserve and per-
‘ petuate military Virtue in his Re-
‘ publick. That great Law-giver
‘ had a profound Knowledge of
‘ human Nature. He knew what
‘ Influence the Inclinations and Dis-
‘ positions of Mothers have upon
‘ their Children. His Design was to
‘ make the *Spartan* Women Heroines,
‘ that they might bring the Repub-
‘ lick none but Heroes.

‘ Besides, *continued Chilo*, gross
‘ Sensuality and delicate Love are
‘ equally

‘ equally unknown at *Lacedæmon*.
‘ ’Tis only in these publick Festivals,
‘ which are seldom celebrated, that
‘ the Familiarity, which so much of-
‘ fends you, is allow’d. At all
‘ other Times the Women are very
‘ reserv’d. Nay, it is not permitted,
‘ according to our Laws, for new-
‘ marry’d Persons to see one another
‘ often in private. And thus our
‘ Youth are accusom’d to Tempe-
‘ rance and Moderation, even in
‘ the most lawful Pleasures.

‘ On the other Hand, Love
‘ and Inclination have little Share
‘ in our Marriages; so that stollen
‘ Amours, and Jealousy are banish-
‘ ed from *Sparta*. Husbands, who
‘ are sick, or advanc’d in Years, lend
‘ their Wives to others, and after-
‘ wards take them again without
‘ Scruple. Wives look upon them-
‘ selves as belonging to the State
‘ more than to their Husbands.

‘ The

‘ The Children are educated in com-
‘ mon, and often without knowing
‘ any other Mother than the Re-
‘ publick, or any other Fathers than
‘ the Senators.

Here *Cyrus*, struck with a lively Remembrance of *Cassandana*, and of the pure Pleasures of their mutual Love, sigh’d within himself, and felt an Abhorrence of these odious Maxims. He despis’d Effeminacy, but he could not relish the *Spartan* Roughness, which sacrific’d the sweetest Charms of Society to Ambition, and knew not how to reconcile military Virtues with tender Passions. However, as he was sensible that *Chilo* would little understand what he meant by such Sentiments, he contented himself with saying,

‘ Paternal Love seems to me a
‘ Source of great Advantages to a
‘ State. Fathers take more Care of
‘ the

‘ the Education of their Children ;
‘ and this Education obliges Chil-
‘ dren to Gratitude. These are the
‘ original Bands of Society. Our
‘ Country is but the Union of many
‘ Families. If Family - Love be
‘ weaken’d, what will become of
‘ the Love of one’s Country, which
‘ depends upon it ? Ought we not to
‘ be afraid of such Establishments as
‘ destroy Nature, under Pretence of
‘ improving it ?

‘ The *Spartans*, answer’d *Chilo*,
‘ all constitute but one Family.
‘ *Lycurgus* had experienc’d, that
‘ Fathers are often unworthy, and
‘ Children ungrateful ; that both are
‘ wanting to their reciprocal Duties ;
‘ and he therefore trusted the Edu-
‘ cation of the Children to a Num-
‘ ber of old Men, who, considering
‘ themselves as the common Fathers,
‘ have an equal Care of all.’

In

In reality, great Care was taken of the Education of Children at *Sparta*. They were chiefly taught to obey, to undergo Labour, to conquer in Combats, and to face Pain and Death with Courage. They went with their Heads and Feet naked, lay upon Rushes, and ate very little ; and this little they were obliged to procure by Dexterity, in the publick Banqueting Rooms. Not that the *Spartans* authorized Thefts and Robberies ; for as all was in common in this Republick, those Vices could have no Place there. But the Design was to accustom Children, who were destin'd for War, to surprize the Vigilance of those who watch'd over them, and to expose themselves courageously to the severest Punishments, in Case they fail'd of that Dexterity which was exacted of them.

Lycurgus had remark'd, that subtle Speculations, and all the Refinements

ments of Science, serv'd often only to spoil the Understanding, and corrupt the Heart; for which Reason he made little Account of them. Nothing, however, was neglected, to awaken in Children the Taste of pure Reason, and to give them a Strength of Judgment; but all Kinds of Studies, which were not serviceable to good Manners, were look'd upon as useless and dangerous Occupations. The *Spartans* were of Opinion, that in the present State of human Nature, Man is form'd rather for Action than Knowledge, and better qualify'd for Society than Contemplation.

Cyrus, after this, went to the *Gymnases*, where the Youth did their Exercises. It was *Lycurgus* who renew'd the Olympick Games, instituted by *Hercules*, and who dictated to *Iphitus* the Statutes and Ceremonies to be observed in them.

These

These Games came, by Degrees, to be celebrated through all *Greece*. Religion, warlike Genius, and Policy united to render them universal. They serv'd, not only to do Honour to the Gods, to celebrate the Virtues of Heroes, to prepare the Body for the Fatigues of a military Life; but also to draw together from Time to Time, in the same Place, and unite by common Sacrifices, diverse Nations, whose Strength was in their Union.

The *Spartans* employ'd themselves in no sort of Labour but these Exercises. The *Helots*, who were their Slaves, manur'd their Lands, and were the only Mechanicks among them: For they esteem'd it a vile Thing to be employ'd about what regarded only a Provision for the Body.

Cyrus

Cyrus having learnt this Maxim of the *Lacedæmonians*, said to *Chilo*, ‘ Agriculture and the Arts, ‘ seem to me absolutely necessary, ‘ to preserve a People from Idleness, which begets Discord, Effeminacy, and all the Evils destructive of Society. *Lycurgus* seems ‘ to depart a little too much from ‘ Nature in all his Laws.

‘ The tranquility and sweet ‘ Leisure of a rural Life, *reply’d* ‘ *Chilo*, were thought by *Lycurgus* ‘ to be contrary to a warlike Genius. ‘ Besides, the *Spartans* are never ‘ idle; they are continually employ’d ‘ in all those Exercises, that are Images ‘ of War; in marching, encamping, ‘ ranging Armies in Order of Battle, ‘ defending, attacking, building, and ‘ destroying Fortresses.

‘ By

‘ By this Means a noble Emula-
 ‘ tion is kept up in their Minds
 ‘ without Enmity ; and the De-
 ‘ fire of Conquest, preserved with-
 ‘ out shedding Blood. Every one
 ‘ disputes the Prize with Ardour,
 ‘ and the Vanquish’d take a Pride in
 ‘ crowning the Victors. The Plea-
 ‘ sures which accompany these Ex-
 ‘ ercises, make them forget the Fa-
 ‘ tigue ; and this Fatigue prevents
 ‘ their Courage from suffering any
 ‘ Prejudice in Times of Peace.

This Discourse rais’d in *Cyrus* a
 Curiosity, to know the military Dis-
 cipline of the *Spartans*, and he signi-
 fy’d it to *Chilo*. The next Day the
 Kings of *Sparta* order’d *Leonidas* to
 assemble the *Lacedæmonian* Troops in
 a spacious Plain near the City, that
 they might pass in Review before
Cyrus, and let him see the *Exercise*
 in use among the *Greeks*.

VOL. I.

Q

Leonidas

Leonidas appear'd in a military Dress. His Cask was adorn'd with three Birds, of which that in the Middle was the Crest. Upon his Cuirass was the Head of *Medusa*. All the Attributes of the God *Mars* were represented upon his Shield, which was a *Hexagon*; and he held in his Hand a Staff of Command.

Cyrus and *Araspes*, being mounted upon two proud Steeds, rode out of the City with the *Spartan* General, who knowing how fond the Prince was of Instruction, entertain'd him in the Way, after the following Manner :

' *Greece* is divided into several
' Republicks, each of which main-
' tains an Army in Proportion to its
' Extent. We do not affect to bring
' prodigious Armies into the Field,
' like the *Asiaticks*, but to have
' well-

‘ well-disciplin’d Troops. Numerous
‘ Bodies are difficult to manage, and
‘ are too expensive to a State. Our
‘ invariable Rule is to encamp so,
‘ that we may never be oblig’d to
‘ fight against our Will. A small
‘ Army, well practis’d in War, may,
‘ by entrenching itself, oblige a very
‘ numerous one to disperse its Troops,
‘ which would otherwise soon be de-
‘ stroy’d for want of Provisions.

‘ When the common Cause of
‘ *Greece* is to be defended, all these
‘ separate Bodies unite, and then no
‘ State dares attack us. At *Lacedæmon*
‘ all the Citizens are Soldiers. In the
‘ other Republicks, all sorts of Peo-
‘ ple are not promiscuously admitted
‘ into the Soldiery, but the best Men
‘ are chosen out for the Army, such as
‘ are bold, robust, in the Flower of
‘ their Age, and inur’d to laborious
‘ Exercises. The Qualities requir’d
‘ in their Leaders are Birth, Intrep-
‘ dity,

‘ dity, Temperance and Experience.
‘ They are obliged to pass through the
‘ most rigid Trials, before they can
‘ be rais’d to a Command. They
‘ must have given signal Proofs of
‘ all the different Sorts of Courage,
‘ by enterprizing, executing, and
‘ above all by shewing themselves
‘ superior to the most adverse
‘ Fortune. By this Means each
‘ Republick has always a regular
‘ Militia, commanded by able Offi-
‘ cers; Soldiers, accusom’d to Fatigue;
‘ Armies, not numerous, but invin-
‘ cible.

‘ The *Spartans*, in Time of War,
‘ abate somewhat of the Severity of
‘ their Exercises, and Austerity of
‘ Life. They are the only People
‘ in the World to whom War is a
‘ kind of Repose. We then enjoy
‘ all those Pleasures which are for-
‘ bidden us in Time of Peace.

‘ Upon

‘ Upon a Day of Battle we dispose our Troops in such a Manner, that they do not all fight at once, like the *Egyptians*, but succeed and support one another, without Confusion or Disorder. We never draw up our Men in the same Manner as the Enemy ; and we always place our bravest Soldiers in the Wings, that they may extend themselves, and enclose the opposite Army.

‘ When the Enemy is routed, *Lycurgus* has forbidden us either to kill or to pursue. We exercise all Acts of Clemency towards the Vanquish’d, not only out of Humanity, but Policy ; for hereby we render our Enemies less fierce, while they fight only from a Motive of Glory, and not of Despair.’

While *Leonidas* was speaking, they arriv’d in the Plain, where the Troops

Q 3

were

were assembled, and he made them pass before *Cyrus*. They were divided into diverse Bodies of Horse and Foot. At their Head were the *Polemarchi*, and the Commanders of the several Corps. They all march'd with the Sound of Flutes, their Heads crown'd with Flowers, and singing the Hymn of *Castor*. They were cloath'd in Red, that in the Heat of Action the Sight of their own Blood might not terrify them, or alarm their Companions. *

Leonidas gives the Word, and immediately the Troops halt. Upon the least Signal of their Commanders, the different Cohorts unite, separate, mix, extend themselves, double, redouble, open, close, and range themselves, by various Evolutions and Windings, into perfect Squares, oblong Squares, Lozenges, and Trian-

* A Remark of *Ælianus*.

gular Figures, to open the Ranks of the Enemy.

After this, the Army forming in two separate Bodies, prepares for Battle, with their Pikes ported. Each Phalanx advances in close Order, Buckler join'd to Buckler, Helmet to Helmet, Man to Man. They attack, mix, fight, break through each others Ranks, till, after a stout Resistance, one Party proves victorious, and forces the Vanquished to save themselves in a neighbouring Citadel.

The Engines of War, invented for attacking Towns, were not then known to the *Greeks*. They disposed their Men in a certain Form which they called the *Tortoise*.

Leonidas commands ; the victorious Troops draw up, and covering themselves with their square Bucklers, approach the Fort. Then, gradually bending, form a kind of
Q 4 sloping

sloping Roof, impenetrable to the Weapons of the Besieged. Three different Stories, in the like Figure of a *Tortoise*, rise above each other to the very Top of the Walls. Stones, Darts, and whatever can offend, are showered down upon them like a Storm of Hail. So lively is this Image of War, that Slaughter seems to spread itself every where. At Length the Besieged give way, and the Besiegers become Masters of the Place.

Cyrus, at his Return to *Sparta*, resolv'd in his Mind all that he had seen and heard ; formed great Ideas relating to the Art of War, which he resolv'd to improve one Day in *Persia* ; and thus expressed his Judgment, of the *Spartan* Government, to *Araspes*, when they were alone.

‘ The Republick of *Sparta* seems
 ‘ to be a Camp always subsisting, an
 ‘ Assembly of Warriors always un-
 ‘ der

‘ der Arms. How great a Respect
‘ soever I have for *Lycurgus*, I can-
‘ not admire this Form of Govern-
‘ ment. Men educated only for
‘ War, who have no other Exercise,
‘ Study, or Profession, but to make
‘ themselves able and dexterous in
‘ destroying other Men, ought to be
‘ look’d upon as Enemies to Society.
‘ Good Policy ought to provide, not
‘ only for the Liberty of each State,
‘ but for the common Security of all
‘ the neighbouring ones. To set
‘ ourselves loose from the rest of
‘ Mankind, to look upon ourselves
‘ as made to conquer them, is to arm
‘ all Nations against us. ’Tis here
‘ again that *Lycurgus* has departed
‘ both from Nature and Justice.
‘ When he accusom’d each private
‘ Citizen to Frugality, he should
‘ have taught the whole Nation, to
‘ confine its Ambition. The *Spar-*
‘ *tan* Conduct is like that of a Miser,
‘ who is greedy of whatever he has
‘ not,

‘ not, while he refuses himself the
 ‘ Enjoyment of what he has.’

After *Cyrus* had thoroughly studied the Laws, Manners, and military Art of the *Spartans*, he left *Lacedæmon* to visit the other famous Republicks of *Greece*.

Chilo and *Leonidas* conducted him to the Frontiers of their Country. He swore an eternal Friendship to them, and promised always to maintain an Alliance with their Republick: and was faithful to his Word; for the *Persians* had never any War with the *Greeks*, in that Conqueror’s Time.

Cyrus resolv’d, before he left *Pe-
 loponnesus*, to visit all its principal Ci-
 ties. He went first to *Argos*, then
 to *Mycenæ*, (where *Perseus*, from
 whom the young Hero was descend-
 ed, formerly reign’d) then to *Sicyon*,
 and

and at length stopt at *Corinth*, which was the most flourishing Republick of *Greece*, after those of *Sparta* and *Athens*.

As he enter'd the Town, he beheld all the People in Mourning. Several Players upon Flutes march'd at the Head of a Funeral Procession, and increas'd the publick Sorrow by their plaintive Sounds. A Company of young Girls bare-footed, their Hair dishevel'd, and cloath'd in long white Robes, surrounded the Bier, and melted into Tears when they sung the Praises of the Dead. A little after follow'd the Soldiers, with a slow Pace, a sorrowful Air, their Pikes revers'd, and their Eyes upon the Ground. At their Head march'd a venerable old Man. His noble and military Air, his tall and majestick Stature, and the bitter Grief that was painted upon his Face, drew the Attention of *Cyrus*. The young Prince
having

having ask'd his Name, understood that it was King *Periander*, who was conducting his Son *Lycophron* to his Tomb.

Cyrus and *Araspes* join'd themselves with the Crowd, which was going to a Fortress call'd *Acrocorinthus*. It was built upon the Summit of a high Mountain, from whence might be seen a vast Extent of Country, together with the *Ægean* and *Ionian* Seas; for which reason it was call'd *the Eye of Greece*.

Being come to the Fortress, which was the Burial-Place of the Kings, *Periander*, first of all, pour'd Wine, Milk, and Honey upon the Body of his Son. He then lighted with his own Hands the Funeral Pile, upon which had been strew'd Incense, Aromatick Spices, and sweet Odors. He remain'd mute, immoveable, and with his Eyes drown'd in Tears, while

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while the devouring Flames consumed the Body. After having sprinkled the yet smoaking Ashes with perfum'd Liquors, he gather'd them together into a Golden Urn ; and then making a Sign to the People that he was going to speak, he thus broke Silence. ‘ *People of Corinth, the Gods themselves have taken Care to revenge you of my Usurpation, and to deliver you from Slavery. Lycophron is dead. My whole Race is extinct, and I will reign no longer. Countrymen, resume your Rights and your Liberties.*’

As soon as he had said these Words, he order'd all the Assembly to retire, cut off his Hair to denote his Sorrow, and shut himself up in the Tomb with his Son. This Event gave *Cyrus* a great Desire to know the Cause of it, and he received the following Account :

‘ *Corinth*

* ‘ *Corinth* was at first govern’d by Kings, but Monarchy being abolish’d, *Prytanes*, or annual Magistrates were establish’d in their Place. This popular Government continu’d for a whole Age, and *Corinth* increas’d Daily in Wealth and Splendor, until *Cypselus* the Father of *Periander* usurp’d the Regal Authority. After having reign’d above Thirty Years, his Passions being satisfy’d, he began to be troubled with Remorse. Reason resum’d its Empire, he reflected with Horror upon the Crime he had committed, and resolv’d to free the *Corinthians* from their Slavery: but Death prevented him. A little before he expir’d, he call’d *Periander* to him, and made him swear to restore his Countrymen their Liberty. The

* The Foundation of this Story is to be found in *Herod. B. 3.* and *Diog. Laertius’s Life of Periander.*

‘ young

‘ young Prince, blinded by his Am-
‘ bition, quickly forgot his Oath;
‘ and this was the first Source of all
‘ his Misfortunes.

‘ The *Corinthians* fought to de-
‘ throne him, and rose in Arms
‘ against him several times; but he
‘ subdued the Rebels, and strengthen’d
‘ his Authority more and more. In
‘ order to secure himself against these
‘ popular Insults, he sought an Alli-
‘ ance with *Melissa*, Heiress of *Arcadia*,
‘ and married her. She was the most
‘ beautiful Princess of her Time, of
‘ consummate Virtue, and great
‘ Courage.

‘ Several Years after his Marriage,
‘ *Periander* declar’d War against the
‘ *Corcyreans*, and put himself at the
‘ Head of his Troops. The *Corin-*
‘ *thians* in his Absence revolted
‘ anew. *Melissa* shut herself up in
‘ the Fortress, vigorously sustain’d
‘ the

‘ the Siege of it ; and sent to demand
 ‘ Succour of *Procles* King of *Epi-*
 ‘ *daurus*, who had always seem’d a
 ‘ faithful Ally to *Periander*.

‘ But *Procles*, who had long form’d
 ‘ a Project of extending his Dominion
 ‘ over all *Greece*, took Advantage
 ‘ of this Juncture to seize upon
 ‘ *Corinth*. He consider’d it as a
 ‘ City very proper to be the Capital
 ‘ of a great Empire. He came be-
 ‘ fore it with a numerous Army,
 ‘ and took it in a few Days.

‘ *Melissa*, who was ignorant of his
 ‘ Designs, open’d the Gates of the
 ‘ Fortrefs, and receiv’d him as her
 ‘ Deliverer, and the Friend of her
 ‘ Husband. *Procles* seeing himself
 ‘ Master of *Corinth*, establish’d his
 ‘ Residence there ; and gave *Perian-*
 ‘ *der* to understand, that he must
 ‘ content himself with reigning at
 ‘ *Corcyra*,

‘ *Corcyra*, which that Prince had just
‘ conquer’d.

‘ *Melissa* quickly found that Usur-
‘ pation was not the only Crime of
‘ which *Procles* was capable. He
‘ had entertain’d a violent Passion for
‘ her, and he try’d all Means to satisfy
‘ it. After having in vain employ’d
‘ both Caresses and Threatnings, he
‘ inhumanly caus’d her to be shut
‘ up with her Son *Lycophron*, in a
‘ high Tower, situated upon the Bor-
‘ ders of the Sea.

‘ In the mean while, *Periander*
‘ was inform’d of *Procles*’s Treachery,
‘ and of his Love for *Melissa*. He
‘ was at the same time assur’d, that
‘ she had not only favour’d the per-
‘ fidious Designs of the Tyrant, but
‘ that she answer’d his Passion.

‘ The King of *Corinth* listen’d too
‘ easily to these Calumnies. Jealousy

' took Possession of his Heart, and
 ' he yielded himself up to its Fury.
 ' He equipp'd a great Fleet, and em-
 ' bark'd for *Corinth*, before *Procles*
 ' could put himself in a Posture of
 ' Defence. He was just entring the
 ' Port when a violent Storm rose and
 ' dispers'd his Ships. *Melissa* knew
 ' not the Sentiments of *Periander*,
 ' and was already blessing the Gods
 ' for her approaching Deliverance,
 ' when she saw part of the Fleet
 ' perish before her Eyes. The rest
 ' being driven on the Coast of *Africa*,
 ' were there cast away; and that
 ' Vessel only in which *Periander*
 ' was, escap'd the Fury of the
 ' Tempest.

' He return'd to *Corcyra*, where
 ' he fell into a deep Melancholy. His
 ' Courage had enabled him to bear up
 ' under the Loss of his Dominions, but
 ' he could not support the Thoughts
 ' of *Melissa's* imagin'd Crime. He
 ' had

‘ had lov’d her, and her only ; he
‘ sunk under the Weight of his Grief,
‘ and his Mind was disturb’d to a
‘ Degree of Distraction.

‘ In the mean while *Melissa*, who
‘ was still shut up in the Tower,
‘ believ’d *Periander* dead, and wept
‘ bitterly for him. She saw herself
‘ expos’d afresh to the Insults of a
‘ barbarous Prince, who had no Hor-
‘ ror at committing even the greatest
‘ Crimes. While she was imploring
‘ the Help of the Gods, and con-
‘ juring them to protect her Inno-
‘ cence ; the Person under whose
‘ Charge *Procles* had left her, being
‘ touch’d with her Misfortunes, enter’d
‘ the Prison, inform’d her that *Perian-*
‘ *der* was living, and offer’d to con-
‘ duct her, with her Son, to *Corcyra*.
‘ They all three escap’d by a subter-
‘ raneous Passage. They travell’d
‘ all Night thro’ By-ways, and in a
‘ few Days got out of the Territory
R 2 ‘ of

‘ of *Corinth* ; but they wander’d long
 ‘ upon the Coast of the *Ægean* Sea,
 ‘ before they could pass over to
 ‘ *Corcyra*.

‘ *Procles*, mad with Rage and
 ‘ Despair, at the Escape of the Queen,
 ‘ contriv’d Means to confirm *Perian-*
 ‘ *der* in his Suspicions, and to give
 ‘ him Notice, that *Melissa* would
 ‘ very soon arrive in the Island of
 ‘ *Corcyra*, in order to poison him.
 ‘ The unfortunate King of *Corinth*
 ‘ listen’d with Greediness to every
 ‘ Thing that might inflame his
 ‘ Jealousy, and redouble his Fury.

‘ In the mean while, *Melissa* and
 ‘ *Lycophron* arriv’d with their Con-
 ‘ ductor at *Corcyra*, and hasten’d to
 ‘ see *Periander*. He was not in his
 ‘ Palace, but in a gloomy Forest,
 ‘ whither he often retir’d to indulge his
 ‘ Grief. As soon as he sees *Melissa*
 ‘ at a great Distance, Jealousy and
 ‘ Fury

‘ Fury seize his Mind. He runs to-
 ‘ wards her, she stretches out her Arms
 ‘ to receive him; but as soon as he
 ‘ comes near her, he draws his Dagger
 ‘ and plunges it into her Bosom. She
 ‘ falls with these Words, *Ab Perian-*
 ‘ *der! is it so that you reward my*
 ‘ *Love and my Fidelity?* She would
 ‘ have proceeded, but Death put
 ‘ an End to all her Misfortunes;
 ‘ and her Soul flew away to the
 ‘ *Elysian* Fields, there to receive the
 ‘ Recompence of her Virtue.

‘ *Lycophron* sees his Mother swim-
 ‘ ming in her Blood, he melts into
 ‘ Tears, and cries out, *Revenge, just*
 ‘ *Gods, revenge the Death of an in-*
 ‘ *nocent Mother, upon a barbarous*
 ‘ *Father, whom Nature forbids me*
 ‘ *to punish!* This said, he ran
 ‘ into the Wood, and would never
 ‘ see his Father more. The faithful
 ‘ *Corinthian* who had accompany’d
 ‘ him to *Corcyra*, let *Periander* then

‘ know the Innocence and Fidelity of
 ‘ *Melissa*, and all the Miseries which
 ‘ *Procles* had made her suffer in
 ‘ her Imprisonment.

‘ The wretched King perceived
 ‘ his Credulity too late; gave way
 ‘ to his Despair, and stabb’d himself
 ‘ with the same Poignard; but the
 ‘ Stroke was not mortal. He was
 ‘ going to lift up his Arm a second
 ‘ time, but was with-held. He threw
 ‘ himself upon the Body of *Melissa*,
 ‘ and often repeated these Words:
 ‘ *Great Jupiter! complete by thy*
 ‘ *Thunderbolts the Punishment which*
 ‘ *Men hinder me from finishing! Ah*
 ‘ *Melissa! Melissa! ought the ten-*
 ‘ *dereft Love to have concluded thus*
 ‘ *with the most barbarous Cruelty!*

‘ As he utter’d these Words he
 ‘ endeavour’d to tear open his Wound,
 ‘ but was hinder’d, and conducted
 ‘ to his Palace. He continu’d to
 ‘ refuse

‘ refuse all Consolation, and re-
‘ proach’d his Friends with Cruelty,
‘ for seeking to preserve a Life which
‘ he detested.

‘ There was no way to calm his
‘ Mind, but by representing to him
‘ that he alone could punish the
‘ Crimes of *Procles*. This Hope
‘ quieted him, and he suffer’d him-
‘ self to be cur’d.

‘ As soon as his Health was re-
‘ stor’d, he went among all his Allies,
‘ representing his Disgraces and Af-
‘ fronts. The *Thebans* lent him
‘ Troops. He besieg’d *Corinth*,
‘ took *Procles* Prisoner, and sacrific’d
‘ him upon *Melissa*’s Tomb.

‘ But *Lycophron* remain’d still at
‘ *Corcyra*, and refus’d to return to
‘ *Corinth*, that he might not see a
‘ Father, who had murder’d a vir-
‘ tuous Mother whom he tenderly
‘ lov’d.

‘ lov’d. *Periander* dragg’d on the
‘ rest of his unhappy Life without
‘ enjoying his Grandeur. He had
‘ stabb’d a Wife whom he ador’d.
‘ He lov’d a Son who justly hated
‘ him. At length, he resolv’d
‘ to lay down his Royalty, crown
‘ his Son, and retire into the Island
‘ of *Corcyra*, there for ever to lament
‘ his Misfortunes, and expiate, in
‘ Retirement, the Crimes he had com-
‘ mitted. In order to execute this
‘ Design, he order’d a Vessel
‘ to *Corcyra*, to fetch *Lycophron*
‘ home, instructing the Messen-
‘ ger to persuade him to return to
‘ *Corinth*, by telling him, that his
‘ Father would set him upon the
‘ Throne. He flatter’d himself that
‘ he should pacify the Prince’s Hatred
‘ by this Sacrifice, and was already
‘ preparing to place the Diadem on
‘ his Head. He was impatient for
‘ his Arrival, and went often to the
‘ Sea-side. The Ship at length ap-
‘ pear’d,

‘ pear’d. *Periander* ran with Ea-
‘ gerness to embrace his only Son ;
‘ but how great was his Surprize
‘ and Grief, when he beheld *Lycophron* in a Coffin !

‘ The *Corcyreans*, groaning under
‘ the Yoke of *Periander*, whose
‘ Cruelties they abhorr’d, had revolt-
‘ ed ; and to extinguish for ever the
‘ Tyrant’s Race, the Son was made
‘ the innocent Victim of their En-
‘ mity against the Father. These
‘ barbarous Islanders assassinated the
‘ young Prince, and sent his dead
‘ Body in the Vessel, as a Testimo-
‘ ny of their eternal Hatred.

‘ *Periander*, struck with this sad
‘ Spectacle, enters deeply into him-
‘ self, discovers the Wrath of Hea-
‘ ven, and cries out ; *I have violated*
‘ *the Oath made to a dying Father.*
‘ *I have refus’d to restore Liberty to*
‘ *my Countrymen.* O *Melissa !* O
‘ *Lycophron !*

‘ Lycophron ! O vengeful Gods !
 ‘ I have but too well deserv’d all
 ‘ these Calamities which overwhelm
 ‘ me ! He then appointed a pom-
 ‘ pous Funeral, and commanded all
 ‘ the People to be present at it.

Cyrus, who had been at those Ob-
 sequies, understood, some Days after,
 that *Periander* had order’d two
 Slaves to go by Night to a certain
 Place, and kill the first Man they
 should meet, and then throw his
 Body into the Sea. The King went
 thither himself, was murder’d, and his
 Body never found, to receive the
 Honours of Burial. Having given
 himself over to a Despair beyond
 Example, he resolv’d to punish himself
 in this Manner, that his Shade might
 continually wander upon the Banks
 of *Styx*, and never enter the Abode
 of Heroes. What a dreadful Series
 of Crimes and Misfortunes ! The
 Husband stabs his Wife, rebellious
 Subjects

Subjects assassinate the innocent Son, and the King procures his own Murder ! The vindictive Justice of the Gods, after having extinguish'd the Tyrant's whole Family, pursues him beyond the Grave. How dreadful a Spectacle, and how instructive a Lesson for *Cyrus* !

He made haste to leave a Place so full of Horror, went to *Thebes*, and saw there new Monuments of the Misfortunes of Kings. He visited the Tomb of *Oedipus* and *Jocasta* ; and learnt the History of their unfortunate Race, deliver'd up to eternal Discord. Above all, he remark'd, that this famous City had chang'd its Form of Government, which was become Popular. He had seen the like Alteration in several Cities of *Greece*. All those little States had been at first Monarchical, but by the Weakness or Corruption of Princes, were chang'd into Republicks.

THE



THE
TRAVELS
OF
CYRUS.

BOOK V.



YRUS leaving *Thebes*, and crossing *Bæotia* went into *Attica*, and at length arriv'd at *Athens*. *Pisistratus* who then reign'd there, receiv'd the young Prince with all the *Athenian* Politeness, and conducted him to his Palace, which was of a noble,

noble, but simple Kind of Architecture. Upon the Freezes were represented the Labours of *Hercules*, the Exploits of *Theseus*, the Birth of *Pallas*, and the Death of *Codrus*. They enter'd by a vast Portico of Pillars of the *Ionick* Order, into a great Gallery, adorn'd with Paintings, Brass and Marble Statues, and with every thing which cou'd engage and charm the Sight.

Cyrus sat down by *Pisistratus*. Several Senators and young *Athenians* seated themselves round them upon rich Carpets. A magnificent Repast, according to the Mode of the Country, was serv'd up. The most delicious Wines were pour'd into Golden Cups, finely wrought; but the *Attick Salt*, and *Athenian* Politeness, which season'd the Conversation of *Pisistratus*, were the principal Delicacies of the Entertainment. During the Regale, the King entertain'd

entertain'd *Cyrus* with a general Account of the Revolutions, which had happen'd in the State, in his Time ; of his Exile, Misfortunes, and Restauration, after having been twice dethron'd. He painted, in the most lively Colours, all the Disorders of a popular Government, that he might create an Abhorrence of it. He season'd his Discourse with historical Remarks, agreeable Descriptions, and ingenious Turns, which delighted all the Assembly.

Thus *Pisistratus* artfully made use of the Charms of Conversation, and of the Freedom usual at Banquets, to confirm his Authority, and gain the Goodwill of the Citizens. The Senators, and young *Athenians*, who heard him, seem'd to forget their natural Aversion for Kings.

Cyrus perceiv'd with Pleasure, by this Example, the Ascendant which Princes,

Princes, by their amiable Qualities, may gain over the Hearts of those who have the greatest Aversion to Regal Authority.

The next Day *Cyrus* signify'd to *Pisistratus* his Impatience to be acquainted with *Solon*, whose Reputation was spread over all *Asia*.

This Philosopher, after his Travels, had refus'd at first to return to *Athens*, because *Pisistratus* had caused himself to be declared King. But having understood with how much Wisdom and Moderation he govern'd, he was reconcil'd to him.

The Sage had chosen his Habitation upon *Mars-Hill*, where was held the famous Council of the *Areopagus*. *Pisistratus* wou'd himself conduct the young Prince, and present him to the *Athenian* Law-giver. *Solon*, though in a very advanc'd Age,

Age, still preserv'd the Remains of his lively Chearfulness, and those Beauties of the Mind which never grow old. He embrac'd *Cyrus* with that affectionate Tenderness which is natural to old Men, when young Persons seek their Counsels and Conversation, in order to learn Wisdom. *Pisistratus* knowing that the Prince's Design in visiting *Solon*, was to inform himself throughly of the *Athenian* Laws, retir'd, and left them alone.

That they might discourse with the greater Liberty, and more agreeably, the Sage conducted him to the Top of the Hill, where they found a delightful Verdure, and seated themselves at the Foot of a great Oak.

From this Place they beheld the fertile Plains and craggy Mountains of *Attica*, which bounded the View on one Side with an agreeable Mixture of every Thing most smiling and wild

wild in Nature: On the other Side, the *Saronic* Gulph, widening by Degrees, open'd a Prospect of several Islands which seem'd to float upon the Waves. At a greater Distance the rising Coasts of *Argolis* seem'd to lose themselves in the Clouds, while the Sea which appear'd to touch the Skies, terminated the View, and reliev'd the Eye, weary with surveying so great a Variety of Objects.

Below, was the City of *Athens*, which extended itself upon the Declivity of a Hill. The numerous Buildings rose one above another, and their different Structure shew'd the different Ages of the Republick; its first Simplicity in the heroick Ages, and its rising Magnificence in the Time of *Solon*. In one Part might be seen Temples with sacred Groves, magnificent Palaces with Gardens, and a great Number of stately Houses of a regular Architecture. In another a

great many Towers, high Walls, and little irregular Buildings, which discover'd the warlike and rustick Taste of antient Times. The River *Ilissus*, which flow'd near the City, and winded through the Meadows, added a thousand natural Beauties to those of Art,

It was in this agreeable Place that *Cyrus* desir'd *Solon* to give him an Idea of the State of *Greece*, and particularly of *Athens*. He thought it would please the old Man, to furnish him with an Opportunity of recounting the Services he had done his Country ; and the wise Lawgiver satisfy'd his Curiosity in the following manner :

' All the *Grecian* Families are descended from *Hellen* Son of *Deucalion*, whose three Children gave their Names to the three Sorts of *Greeks* ; *Æolians*, *Dorians*, and *Ionians*. These People built themselves

‘ selves several Cities, and from those
‘ Cities came *Hercules, Theseus,*
‘ *Minos*, and all those first Heroes, to
‘ whom Divine Honours are given, in
‘ order to shew that Virtue can be
‘ rewarded only in Heaven.

‘ *Egypt* first inspir’d the *Greeks*,
‘ with a Taste for Arts and Sciences,
‘ initiated them into her Mysteries,
‘ and gave them both Gods and
‘ Laws. *Greece* being thus civiliz’d,
‘ form’d itself by Degrees into several
‘ Republicks. The supreme Council
‘ of the *Amphictyones*, compos’d of
‘ the Deputies of the principal Cities,
‘ united them all in the same View,
‘ which was, to preserve Indepen-
‘ dance Abroad, and Union at
‘ Home.

‘ This excellent Conduct kept
‘ them clear of an unbridled Licen-
‘ tiousness, and inspir’d them with
‘ the Love of a Liberty regulated by
‘ Laws.

‘ Laws. But these pure Maxims
 ‘ did not always subsist. Every
 ‘ Thing degenerates among Men.
 ‘ Wisdom and Virtue have their
 ‘ Vicissitudes in the Body Politick,
 ‘ as Health and Strength have in the
 ‘ Natural.

‘ Among all these Republicks,
 ‘ *Athens* and *Lacedæmon* are with-
 ‘ out Comparison the Principal. The
 ‘ Character of *Athens* is graceful Wit,
 ‘ refin’d Politeness, all the amiable
 ‘ and conversable Virtues. That
 ‘ of the *Spartans* is Magnanimity,
 ‘ Temperance, military Virtue,
 ‘ and Reason stript of all Orna-
 ‘ ment. The *Athenians* love the
 ‘ Sciences and Pleasures: Their great
 ‘ Propensity is to Voluptuousness.
 ‘ The Life of the *Spartans* is labo-
 ‘ rious and austere; all their Passions
 ‘ have a Turn to Ambition. From
 ‘ the different Genius of these Nations
 ‘ have proceeded the different Forms
 ‘ and

‘ and Revolutions of their Govern-
‘ ments.

‘ *Lycurgus* follow’d the Austerity
‘ of his natural Temper, and the
‘ rugged Genius of his Fellow Citizens,
‘ when he reform’d Abuses at *Lace-*
‘ *dæmon*. He consider’d the Happi-
‘ ness of his Country as plac’d in
‘ Conquest and Dominion ; and
‘ upon that Plan, form’d all the Laws
‘ of *Sparta*, in which you have been
‘ instructed. It was impossible for
‘ me to imitate him.

‘ *Athens* in the Beginning had
‘ Kings, but they were such only in
‘ Name. The Genius of this People
‘ was so different from that of the *La-*
‘ *cedæmonians*, that it made Royalty
‘ insupportable to them. The Power
‘ of their Kings being almost wholly
‘ confin’d to the Command of their
‘ Armies, vanish’d in time of Peace.
‘ We reckon ten from *Cecrops* to

§ 3

‘ *Theseus*,

‘ *Theseus*, and seven from *Theseus*
 ‘ to *Codrus*, who made a Sacrifice of
 ‘ himself to the Safety of his Country.
 ‘ His Children *Medon* and *Nileus*,
 ‘ disputed for the Throne. The
 ‘ *Athenians* took this Occasion to
 ‘ abolish intirely the Regal Power,
 ‘ and declared *Jupiter* sole King of
 ‘ *Athens*; a specious Pretext to favour
 ‘ Rebellion, and to shake off the
 ‘ Yoke of all settled Authority.

‘ In the Place of the Kings, they
 ‘ created perpetual Governors, under
 ‘ the Name of *Archons*; but this
 ‘ being an Image of Royalty,
 ‘ appear’d Odious. That they might
 ‘ not leave so much as a Shadow of
 ‘ Regal Power, they establish’d *De-*
 ‘ *cennial Archons*; but their restless
 ‘ Humour was not yet satisfy’d.
 ‘ They reduc’d the Duration of these
 ‘ Magistracies to one Year, that they
 ‘ might the oftner take into their
 ‘ own Hands the Supreme Authority,
 ‘ which

‘ which they never transferr’d to their
‘ Magistrates but with Regret.

‘ So limited a Power was but ill
‘ qualify’d to keep such restless Spirits
‘ within Bounds. Factions, In-
‘ trigues, and Cabals sprung up every
‘ Day. Each Man, with a Book of
‘ Laws in his Hand, would dispute
‘ about the Sense of them. The
‘ Men of the most lively Imagina-
‘ tions are commonly the least solid,
‘ and the most apt to create Broils.
‘ They think every thing due to their
‘ superficial Talents. Under pretence
‘ that all Men are born equal, they
‘ endeavour to confound all Ranks,
‘ and preach up a chimerical Equality,
‘ only that they themselves may get
‘ the Ascendant.

‘ The Council of *Areopagus*, insti-
‘ tuted by *Cecrops*, reverenc’d through-
‘ out all *Greece*, and so famous for its
‘ Integrity, that the Gods are said to

‘ have respected its Decisions, had no
 ‘ longer any Authority. The People
 ‘ judg’d of every Thing in the last
 ‘ Resort; but their Resolutions were
 ‘ not fix’d and steady, because the
 ‘ Multitude is always Humoursome
 ‘ and Inconstant. The smallest
 ‘ Umbrages heightned the Presump-
 ‘ tion, provok’d the Folly, and arm’d
 ‘ the Fury, of a Multitude corrupted
 ‘ by an excessive Liberty.

‘ *Athens* continu’d thus a long
 ‘ time under an Impossibility of
 ‘ growing more considerable; happy,
 ‘ in being able to preserve itself from
 ‘ total Destruction, amidst Dissen-
 ‘ tions which rent it in Pieces. Such
 ‘ was the Situation of my Country
 ‘ when I undertook to remedy its
 ‘ Calamities.

* ‘ In my first Years I had given
 ‘ myself over to Luxury, Intem-

* *Plut. Life of Solon,*

‘ perance,

‘ perance, and all the Passions of
‘ Youth, and was cur’d of them by
‘ the Love of Science, for which the
‘ Gods had given me a Taste from
‘ my Infancy. I apply’d myself to
‘ the Study of Morality and Policy,
‘ in which I found Charms, which
‘ soon gave me a Disgust for a loose
‘ and disorderly Life.

‘ The Intoxication of my Passions
‘ being dispell’d by serious Re-
‘ flections, I beheld, with Concern,
‘ the sad Condition of my Country.
‘ I form’d by Degrees a Design of
‘ providing a Remedy, and com-
‘ municated my Scheme to *Pisistratus*,
‘ who was likewise come off
‘ from the Follies of Youth.

‘ You see, said I to him, the
‘ Miseries which threaten us. An
‘ unbridled Licentiousness has taken
‘ the Place of true Liberty. You
‘ are descended from *Cecrops*, and I
‘ from

' from *Codrus*. We have more
 ' Right to pretend to the Royal
 ' Power than any other, but let us
 ' take care not to aspire to it. It
 ' would be a dangerous Exchange of
 ' Passions, to forsake Sensuality, which
 ' hurts only ourselves, in order to
 ' pursue Ambition, which might be
 ' the Ruin of our Country. Let us
 ' endeavour to be serviceable to it,
 ' without attempting to bring it under
 ' our Dominion.

' An Occasion soon presented to
 ' facilitate my Projects. The *Athe-*
 ' *nians* chose me to be Chief of an
 ' Expedition against the *Megarians*,
 ' in order to recover from them the
 ' Island of *Salamis*. I embark'd
 ' with Five hundred Men, made a
 ' Descent upon the Island, took the
 ' City, and drove away the Ene-
 ' my. They still insisted on the
 ' Justice of their Pretensions, and
 ' chose the *Lacedæmonians* to be
 ' Judges

‘ Judges of it. I pleaded the com-
‘ mon Cause, and gain’d it.

‘ Having by these Actions acquir’d
‘ an universal Reputation, the
‘ *Athenians* press’d me to accept
‘ of the Royalty ; but I refus’d
‘ it, and apply’d myself to cure
‘ the publick Evils in Quality of
‘ *Archon*.

‘ The first Source of all those
‘ Evils, was the excessive Power of
‘ the People. Monarchical Autho-
‘ rity, moderated by a Senate, was
‘ the primitive Form of Government
‘ in all wise Nations. I was desi-
‘ rous to imitate *Lycurgus* in the
‘ Establishment of it, but was too
‘ well acquainted with the natural
‘ Temper of my Countrymen, to
‘ undertake it. I knew that if they suf-
‘ fered themselves to be stripp’d of the
‘ Sovereign Power, they would soon
‘ take it back again by open Vio-
‘ lence.

‘ lence. I therefore contented my-
‘ self with setting Bounds to it.

‘ I was throughly sensible, that
‘ no State can subsist without some
‘ Subordination. I distributed the
‘ People into four Classes, and chose
‘ an hundred Men out of each
‘ Class, whom I added to the Council
‘ of *Areopagus*. I shew’d these
‘ Chiefs, that sovereign Authority,
‘ of what Kind soever, is but a ne-
‘ cessary Evil, for preventing greater
‘ Evils; and that it ought only to
‘ be employ’d to restrain Mens Pas-
‘ sions. I represented to the People
‘ the Mischiefs they had suffer’d by
‘ giving themselves up to their own
‘ Fury. By this Means, I dispos’d the
‘ one, to command with Moderation;
‘ and the other, to obey with Rea-
‘ diness.

‘ I

‘ I caused those to be punish’d severely, who taught, *That all Men are born equal ; that Merit only ought to regulate Ranks ; and that the greatest Merit a Man can have is Wit.* I made them sensible of the fatal Consequences of such false Maxims.

‘ I prov’d to them, that the natural Equality, which those Men talk’d of, is a Chimera, founded upon the Poetical Fables of the Companions of *Cadmus*, and the Children of *Deucalion* ; that there never was a Time, in which Men rose in that Manner out of the Earth, in a State of perfect Manhood ; that it was ridiculous to offer the Sports of the Imagination for Principles ; that ever since the Golden Age, the Order of Generation had made a necessary Dependance and a natural Inequality
‘ among

‘ among Men : And lastly, that pa^{ss}
 ‘ ternal Authority had been the first
 ‘ Model of all Governments.

‘ I made a Law, by which it
 ‘ was ordained, *That every Man*
 ‘ *who had given no other Proof of*
 ‘ *his good Sense, but lively Sallies of*
 ‘ *Imagination, florid Discourses, and*
 ‘ *the Talent of Talking upon all Sub-*
 ‘ *jects, without going to the Bottom*
 ‘ *of any Thing, should be incapable*
 ‘ *of publick Employments.*

Here Cyrus interrupted Solon, and
 said to him, ‘ But after all, methinks
 ‘ Merit is what ought to make the
 ‘ Distinction among Men. Wit is
 ‘ the lowest Sort of Merit, because
 ‘ it is always dangerous when alone :
 ‘ But Wisdom, Virtue, and Valour,
 ‘ give a natural Right to govern.
 ‘ He alone ought to command others,
 ‘ who has most Wisdom to discover
 ‘ what is just, most Virtue to ad-
 ‘ here

‘ here to it, and most Courage to
‘ put it in Execution.’

‘ Merit, reply’d *Solon*, essentially
‘ distinguishes Men, and ought sole-
‘ ly to determine Ranks: But Igno-
‘ rance and Passions often hinder us
‘ from discerning it. Self-Love
‘ makes each Man attribute it to
‘ himself. The most deserving are
‘ the most Modest, and never seek
‘ to rule. Besides, that which ap-
‘ pears to be Virtue, is sometimes
‘ nothing but a deceitful Mask.

‘ Disputes, Discord, and Illusion,
‘ would be endless, if there was not
‘ some Rule more fix’d, certain, and
‘ palpable, than Merit alone, where-
‘ by to distribute Ranks and De-
‘ grees.

‘ These Ranks are regulated in
‘ small Republicks by Election, and
‘ in great Monarchies by Birth. I
‘ confess

' confess it is an Evil to grant Digi-
 ' nities where there is no real Merit,
 ' but it is an Evil which is necessary,
 ' to prevent greater. You see here
 ' the Source of almost all political
 ' Establishments, and the Difference
 ' between Natural and Civil Right.
 ' The one is always conformable to
 ' the most perfect Justice ; the other
 ' is often unjust in the Consequences,
 ' but is necessary to prevent Confu-
 ' sion and Disorder.

' Ranks and Dignities are but the
 ' Shadows of real Grandeur. The ex-
 ' ternal Respect and Homage, which
 ' is paid to them, is likewise but the
 ' Shadow of that Esteem which belongs
 ' to Virtue alone. Is it not an Instance
 ' of great Wisdom in the first Law-
 ' givers, to have preserv'd Order in
 ' Society by establishing such Regu-
 ' lations, that those who have only
 ' the Shadow of Virtue, are satisfy'd
 ' with the Shadow of Esteem ?

‘ I understand you, *said Cyrus,*
‘ Sovereignty and Ranks are necessary
‘ Evils, to keep the Passions within
‘ Bounds. The lower Sort ought
‘ to be content with meriting the in-
‘ ternal Esteem of Men, by their
‘ simple and modest Virtue; and
‘ the Great should be persuaded that
‘ nothing but outward Homage will
‘ be paid them, unless they have true
‘ Merit. By this Means, the one
‘ Sort will not be dejected with their
‘ low Condition; nor the other
‘ pride themselves too much, in their
‘ Grandeur. Men will become sen-
‘ sible, that Kings are necessary; and
‘ Kings will not forget, that they are
‘ Men. Each Man will keep him-
‘ self within his own Sphere, and the
‘ Order of Society will not be di-
‘ sturb’d. I see clearly the Beauty
‘ of this Principle, and am very im-
‘ patient to know your other Laws.

‘ The second Source of the
 ‘ Miseries of *Athens*, said *Solon*, was
 ‘ the excessive Riches of some,
 ‘ and the extreme Poverty of
 ‘ others. This terrible Inequality in
 ‘ a popular Government, occasion’d
 ‘ eternal Disorders. I durst not at-
 ‘ tempt to remedy this Disorder, by
 ‘ establishing a Community of Goods
 ‘ as at *Sparta*. The Genius of the
 ‘ *Athenians*, which carries them to
 ‘ Luxury and Pleasures, would never
 ‘ have suffered such an Equality : But
 ‘ in order to diminish our Evils, I
 ‘ abolish’d all Debts, I began by
 ‘ remitting those which were due to
 ‘ me. I enfranchis’d all my Slaves,
 ‘ and forbad any one for the future,
 ‘ to pledge his Liberty for what he
 ‘ borrow’d.

‘ I never tasted so much Pleasure,
 ‘ as in relieving the Miserable. I
 ‘ retain’d enough for my own Per-
 ‘ son,

‘ son, and was therefore rich; but
‘ I esteem’d my self poor, because I had
‘ not sufficient to distribute something
‘ to all the Unfortunate. I spread
‘ abroad at *Athens* this useful Maxim,
‘ *That all the Members of the same*
‘ *Common-wealth ought to feel and*
‘ *compassionate the Miseries of one*
‘ *another, as Parts of the same*
‘ *Body.*

‘ The third Source of our Mis-
‘ chiefs, was the Multiplicity of
‘ Laws, which is as evident a Token
‘ of the Corruption of a State, as
‘ a Diversity of Medicines is of the
‘ Distempers of Bodies.

‘ Here again I could not imitate
‘ *Lycurgus*. Community of Goods,
‘ and an Equality of all the Mem-
‘ bers of a Republick, render use-
‘ less a great many Laws and Forms,
‘ which are absolutely necessary,
‘ where there is an Inequality of
‘ Ranks

‘ Ranks and Property. I contented
 ‘ my self with abolishing all those
 ‘ Laws, which serv’d only to exer-
 ‘ cise the subtle Genius of the So-
 ‘ phists, and the Skill of the Law-
 ‘ yers; reserving only a small Num-
 ‘ ber of such as were simple, short,
 ‘ and clear. By this Means I avoid-
 ‘ ed contentious Chicane, that Mon-
 ‘ ster, produc’d by the idle Subtlety
 ‘ of Men, to elude Justice. I fix’d
 ‘ certain Times for the final Deter-
 ‘ mination of Law-Suits, and or-
 ‘ dain’d severe and disgraceful Pu-
 ‘ nishments for the Magistrates, who
 ‘ should lengthen them, beyond the
 ‘ Bounds prescrib’d. Lastly, I abo-
 ‘ lish’d the too severe Laws of *Draco*,
 ‘ which punish’d the smallest Weak-
 ‘ ness, and the greatest Crime equally
 ‘ with Death, and I proportion’d the
 ‘ Punishment to the Offence.

‘ The fourth Source of Evils,
 ‘ was the bad Education of Chil-
 dren;

‘ dren ; none but superficial Quali-
‘ ties, Wit, bright Imagination, and
‘ Gallantry, were cultivated in young
‘ Persons. The Heart, Reason, no-
‘ ble Sentiments, and solid Virtues,
‘ were neglected. The Value, both
‘ of Men and Things, was rated
‘ by Appearances, and not by Rea-
‘ lity. The *Athenians* were serious
‘ about Trifles, and look’d upon
‘ solid Matters as too abstracted.

‘ In order to prevent these Mis-
‘ chiefs, I ordain’d that the Council of
‘ *Areopagus* should super-intend the
‘ Education of Children. I would
‘ not have them educated in such
‘ Ignorance, as the *Spartans*, nor
‘ confin’d, as before, to the Study
‘ of Eloquence, Poesy, and those
‘ Sciences, which serve only to adorn
‘ the Imagination. I would have
‘ them apply their Thoughts to all
‘ those Kinds of Knowledge which
‘ help to fortify Reason, to habituate

‘ the Mind to Attention, and are
 ‘ serviceable, for acquiring Penetra-
 ‘ tion and Judgment: The Pro-
 ‘ portion of Numbers, the Calcula-
 ‘ tion of the Cœlestial Motions, the
 ‘ Structure of the Universe, the great
 ‘ Art of knowing how to mount up
 ‘ to first Principles, to descend to
 ‘ Consequences, and to open the
 ‘ whole Chain of Truths.

‘ These speculative Sciences never-
 ‘ theless, serve only to exercise and
 ‘ cultivate the Mind, in the Time of
 ‘ Youth. The *Athenians*, in a riper
 ‘ Age, apply themselves to the Study
 ‘ of the Laws, Policy, and History,
 ‘ to learn the Revolutions of Empires,
 ‘ the Causes of their Rise, and the
 ‘ Occasions of their Fall ; in a Word,
 ‘ to every Thing which may con-
 ‘ tribute to the Knowledge of Man,
 ‘ and of Men.

‘ The

‘ The fifth and last Source of our
‘ Evils, was an unbridled Taste for
‘ Pleasures. I knew that the Genius
‘ of the *Athenians* requir’d Amuse-
‘ ments and publick Shews. I was
‘ sensible that I could not subdue
‘ those Republican and untractable
‘ Souls, but by making use of their
‘ Inclination towards Pleasure, to
‘ captivate and instruct them.

‘ In the publick Shews, I caus’d
‘ to be represented the fatal Conse-
‘ quences of their Disunion, and of
‘ all the Vices prejudicial to Society.
‘ By this Means, multitudes of Men,
‘ assembled in the same Place, were
‘ induced to spend whole Hours in
‘ hearing Lessons of a sublime Mora-
‘ lity. They would have been dis-
‘ gusted with dry Precepts and cold
‘ Maxims, and there was no way to
‘ instruct, unite, and correct them, but
‘ under Pretence of amusing them.

‘ I see very well, said *Cyrus*,
‘ that you have consulted Nature
‘ more than *Lycurgus* has done.
‘ But on the other Hand, have you
‘ not been too indulgent to human
‘ Weakness ? It seems dangerous in a
‘ Republick, which has always been
‘ inclin’d to Voluptuousness, to en-
‘ deavour uniting Men by their Taste
‘ for Pleasures.

‘ I could not, reply’d *Solon*,
‘ change the Nature of my Country-
‘ men ; my Laws are not perfect, but
‘ are the best which they cou’d bear.
‘ *Lycurgus* found, in his *Spartans*,
‘ a Genius, apt to all heroick Virtues.
‘ I found, in the *Athenians*, a Bent
‘ towards all the Vices, which make
‘ Men effeminate. I will venture to
‘ say, that the Laws of *Sparta*, by
‘ carrying the Virtues to an Extreme,
‘ transform them into Faults. My
‘ Laws, on the contrary, tend to
‘ render

‘ render even the Weaknesses of Men
‘ useful to Society. This is all that
‘ Policy can do. It does not change
‘ Mens Hearts ; it only restrains their
‘ Passions.

‘ I thought, continu’d *Solon*, to
‘ have prevented, or remedied, the
‘ greatest Part of our Evils, by the
‘ Establishment of these Laws ; but
‘ the Restlessness of a People, accu-
‘ stom’d to Licentiousness, occasion’d
‘ me daily Vexations. Some blam’d
‘ my Regulations ; others pretended
‘ not to understand them : Some were
‘ for making Additions to them ;
‘ others for retrenching them. I per-
‘ ceiv’d then how useless the most
‘ excellent Laws are, without a
‘ fix’d and stable Authority, to put
‘ them in Execution. How unhappy
‘ is the Lot of Mortals ! By endea-
‘ vouring to avoid the terrible Evils
‘ of popular Government, they run
‘ a Risque of falling into Slavery :
‘ By

‘ By flying the Inconveniencies of
‘ Regal Power, they become ex-
‘ pos’d, by Degrees, to Anarchy.
‘ The Path of just Policy is border’d
‘ on both Sides with Precipices. I
‘ sigh’d within my self. I saw, that
‘ as yet I had done nothing, and find-
‘ ing *Pisistratus*, I said to him ;

‘ You see all that I have done, in
‘ order to cure the *Distempers* of the
‘ State. My Remedies are all use-
‘ less, for want of a Physician to
‘ apply them. This People is so im-
‘ patient under a Yoke, that they dread
‘ the Authority of Laws, and even
‘ the Empire of Reason itself Every
‘ one would reform them after his own
‘ Fashion. I am going to absent my-
‘ self from my Country Ten Years. I
‘ shall avoid, by that Means, the
‘ Perplexity and Trouble I am daily
‘ expos’d to, of adding to, multiply-
‘ ing, and spoiling, the Simplicity of
‘ my Laws. Endeavour to accustom
‘ the

‘ *the Athenians to them in my Ab-*
‘ *sence, and suffer no Alteration in*
‘ *them. I have refus’d to accept the*
‘ *Royalty, which was offer’d me.*
‘ *A true Legislator ought to be dis-*
‘ *interested. But for you, Pisistra-*
‘ *tus, your military Virtues qualify*
‘ *you for subduing Mens Passions,*
‘ *and your natural Humanity will*
‘ *hinder you, from abusing your Au-*
‘ *thority. Make the Athenians sub-*
‘ *ject, without being Slaves; and re-*
‘ *strain their Licentiousness, without*
‘ *taking away their Liberty. Avoid*
‘ *the Title of King, and content your-*
‘ *self with that of Archon.*

‘ *After having taken this Resolu-*
‘ *tion, I travel’d into Egypt and Asia.*
‘ *Pisistratus, in my Absence, mount-*
‘ *ed the Throne, notwithstanding the*
‘ *Aversion of the Athenians to Regal*
‘ *Power. His Address and his Cou-*
‘ *rage rais’d him to it, and his Mild-*
‘ *ness and Moderation maintain him*
‘ *in*

‘ in it. He distinguishes himself from
 ‘ his Country-Men, chiefly by an ex-
 ‘ act Submission to the Laws ; and he
 ‘ leads a simple Life, without affect-
 ‘ ing Pomp. Besides, the *Athenians*
 ‘ respect him, as he is descended from
 ‘ *Cecrops*, and has only resum’d the
 ‘ Authority of his Ancestors, for the
 ‘ Good of his Country. As for me,
 ‘ I spend my Days here in Soli-
 ‘ tude, without meddling with the
 ‘ Government. I content myself with
 ‘ presiding in the Senate of *Areopagus*,
 ‘ and explaining my Laws, when
 ‘ any Dispute arises, about their Mean-
 ‘ ing.’

The Prince of *Persia* saw clearly,
 by the Discourse of *Solon*, the Incon-
 veniencies of a popular Government,
 and that despotic Power in a Multi-
 tude is more insupportable, than ab-
 solute Authority in a single Person.

Cyrus

Cyrus having instructed himself in the Laws of *Solon*, and the Government of the *Athenians*, apply'd himself afterwards to learn their military Strength. It consisted chiefly in their Fleets. *Pisistratus* conducted him to *Phalerus*, a Maritime Town, situated at the Mouth of the *Ilissus*. This was the ordinary Place of Retreat for the *Athenian* Ships; for the famous Port *Pyræus* was made afterwards by *Themistocles*.

They went down the River, accompany'd by *Araspes*, and several *Athenians*, in a Bark made on Purpose. While delightful Musick charm'd the Ear, and govern'd the Motion of the Oars, *Pisistratus* discours'd with the Prince, of the Strength of the *Athenian* Fleet; the Schemes he was laying to augment it; the Advantages which might be drawn from it, for the Security of *Greece*,
against

against foreign Invasions ; and lastly,
of the Usefulness of Commerce with
Regard to the Naval Force.

‘ Hitherto, said he, the *Athenians*
‘ have apply’d their Thoughts rather
‘ to grow rich than great ; and this
‘ has been the Source of our Luxury,
‘ Licentiousness, and popular Dis-
‘ cords. Where-ever a People carry
‘ on Commerce only to increase
‘ their Wealth, the State is no longer
‘ a Republick, but a Society of Mer-
‘ chants, who have no other Bond
‘ of Union, but the Desire of Gain.
‘ The generous Love of their Coun-
‘ try is no longer thought of, and
‘ they imagine they may renounce it,
‘ when the publick Good interferes
‘ with their private Interest.

‘ I have endeavour’d to prevent
‘ these Mischiefs. Mariners are bred
‘ up in our Merchant Ships, who are
‘ always in a Readiness to Man our
‘ Fleets.

‘ Fleets. These Vessels subsist by
‘ their Trade in Time of Peace, and
‘ they serve to the Defence of the
‘ Country, in Time of War. By
‘ this Means, Commerce contributes,
‘ not only to enrich the Subject, but
‘ to augment the Strength of the
‘ State. The publick Good unites
‘ with the Interest of each private
‘ Subject, and Trade does not in the
‘ least diminish military Virtue.’

In this Manner *Pisistratus* entertain’d *Cyrus*, till they arriv’d at *Phalerus*. This Port was in Form of a Crescent, great Chains went from one Side to the other, as a Barrier for the Ships ; while several Towers, at certain Distances, serv’d to defend the Mole.

Pisistratus had prepar’d a Sea-Fight. The Vessels are already rang’d in Order, a Forest of Masts forms on one Side three Lines of a vast length,
while

while an opposite Fleet, in Figure of a Half-Moon, presents an opposite Forest upon the Water. The heavy arm'd Soldiers are plac'd upon the Decks, the Bowmen and Slingers at the Prow and Poop.

The Combat lasted some Hours, to let the Prince see all the different Ways of working a Ship in a Sea-fight. As soon as it was over, *Cyrus* went down to the Port, to consider the Structure of the Vessels, and to learn the Names and Uses of all their several Parts.

The next Day, *Cyrus* return'd with *Pisistratus*, in a magnificent Chariot, by a Terrace which ran along the Banks of the River *Ilissus*. In the Way, he desir'd the King of *Athens* to give him a more particular Account, than he had done at first, of the various Revolutions which had happen'd under his Reign. *Pisistratus*
tus

tus satisfy'd his Curiosity in the following Manner :

‘ You know that when I first
‘ form'd the Design of making my
‘ self King, the State was rent in Pieces
‘ by opposite Factions. *Megacles*
‘ was the Head of one Party, and
‘ *Lycurgus* led the other. *Solon*
‘ put an End to our Divisions by his
‘ wise Laws, and went soon after
‘ into *Asia*.

‘ In his Absence, I gain'd the
‘ Hearts of the People, and by
‘ Artifice and Address, obtain'd
‘ Guards for my Person. I made
‘ my self Master of the Fortrefs, and
‘ was proclaim'd King.

‘ In order to engage more
‘ thoroughly the Goodwill of the
‘ People, I slighted any Alliance with
‘ the Princes of *Greece*, and marry'd
‘ *Phya*, Daughter of a rich *Athe-*
VOL. I. U *nian*,

‘ *nian*, of the *Pæanean* Tribe. Love
‘ united with Policy. Besides her
‘ surprizing Beauty, she had all the
‘ Qualities worthy of a Throne, and
‘ all the Virtues of a noble Soul.
‘ I had lov’d her in my Youth;
‘ but Ambition had diverted my Pas-
‘ sion.

‘ I govern’d in Peace for some
‘ Years; but at length the Incon-
‘ stancy of the *Athenians* shew’d
‘ it self anew. *Lycurgus* rais’d a
‘ Murmuring among the People
‘ against me, under Pretence that I
‘ had exhausted the publick Trea-
‘ sury, to maintain useless Fleets;
‘ and he laid a Plot to take away
‘ my Life. He communicated his
‘ Design to *Megacles*, who abhorr’d
‘ the Treason, and gave me Notice
‘ of it.

‘ I took all possible Precautions to
‘ avoid falling a Victim to the Jeal-
‘ ousy

‘ lousy of *Lycurgus*. The Traitor
‘ however found Means to cause an
‘ Insurrection, and the Fury of the
‘ People rose to such a Height, that
‘ they set Fire to my Palace in the
‘ Night. I ran to the Apartment
‘ of *Phya*, but it was already con-
‘ sumed by the Flames, and I had
‘ but just Time enough to save my
‘ self, with my Son *Hippias*. I
‘ escap’d in the Dark, and fled to the
‘ Island of *Salamis*, where I con-
‘ ceal’d myself for two whole Years.
‘ I doubted not but that *Phya* had
‘ perished in the Flames ; and how
‘ great soever my Ambition was,
‘ her Death affected me infinitely
‘ more than the Loss of my Crown.

‘ In the mean while *Megacles* be-
‘ came jealous of *Lycurgus*, and
‘ their Differences threw the City
‘ again into the utmost Confusi-
‘ on. I gave *Megacles* Notice of
‘ my Escape, my Loss of *Phya*,
‘ and

‘ and the Place of my Retreat. He
 ‘ sent a Proposal to me to return to
 ‘ *Athens*, and offer’d me his Daugh-
 ‘ ter in Marriage.

‘ In order to engage the *Atheni-*
 ‘ *ans* to come into our Measures, we
 ‘ had recourse to Religion, and cor-
 ‘ rupted the Priests of *Minerva*. I
 ‘ left the Island of *Salamis* ; but
 ‘ before I enter’d *Athens*, I stopt at
 ‘ a Temple, some Furlongs from
 ‘ the City : There I found *Megacles*
 ‘ who waited for me, with divers
 ‘ Senators, and a Crowd of People.
 ‘ Sacrifices were offer’d, and the
 ‘ Entrails of the Victims examin’d,
 ‘ upon which the High-Priest declar-
 ‘ ed in the Name of the Goddess,
 ‘ that her City cou’d not be happy
 ‘ but by restoring me ; whereupon
 ‘ I was crown’d with Solemnity. The
 ‘ better to impose upon the People,
 ‘ *Megacles* chose out, from among
 ‘ the young Priestesses, her who was of
 ‘ the

‘ the most Majestick Stature. She
‘ was arm’d like the Daughter of
‘ *Jupiter*, the dreadful *Ægis* was
‘ upon her Breast, and she held in
‘ her Hand a shining Lance; but her
‘ Face was veil’d. I seated myself
‘ with her in a Triumphal Chariot,
‘ and we were conducted to the Ci-
‘ ty: Trumpeters and Heralds went
‘ before, and cried with a loud
‘ Voice, *People of Athens, Receive*
‘ *Pisistratus, whom Minerva, resolv-*
‘ *ing to honour above all other Mor-*
‘ *tals, brings back to you by her*
‘ *Priestess.*

‘ The Gates of the Town were
‘ immediately open’d, and we went
‘ directly to the Fortrefs, where my
‘ Marriage was to be celebrated.
‘ The Priestess stept down from her
‘ Chariot, and taking me by the
‘ Hand, led me into the Inner-Appar-
‘ tment of the Palace. As soon
‘ as we were alone, she took off her

U 3

‘ Veil,

‘ Veil, and I perceiv’d that it was
‘ *Phya*. Imagine the Transports of
‘ my Joy. My Love and my
‘ Ambition were both crown’d the
‘ same Day. She gave me a brief
‘ Account of her elcaping the
‘ Flames, of the Search she had
‘ made for me, the Report that had
‘ been spread abroad of my Death,
‘ and of her retiring to the Temple of
‘ *Minerva*.

‘ *Megacles*, seeing all his Projects
‘ disconcerted, employ’d his Thoughts
‘ to dispossess me again. He persuaded
‘ himself that I had acted in con-
‘ cert with *Phya* to deceive him by
‘ false Hopes. He spread a Rumour
‘ at *Athens*, that I had corrupted the
‘ Pontiff, and had employ’d Reli-
‘ gion to impose upon, and abuse, the
‘ People. They rose in Arms against
‘ me a second Time, and besieged
‘ the Fortress. *Phya*, seeing the cruel
‘ Extremities to which I was reduc’d,
‘ and

‘ and apprehending the Effects I
‘ might feel of the Fury of an en-
‘ raged Multitude, found Means to
‘ escape from the Fortrefs, leaving
‘ behind her this Letter.

‘ *It were unjust to deprive the*
‘ *Athenians of a King, like Pisistra-*
‘ *tus. He alone can preserve our*
‘ *Country from Destruction. I ought*
‘ *to sacrifice my self to its Happiness;*
‘ *and the Goddess inspires me to*
‘ *make this Sacrifice, in behalf of her*
‘ *Favourite City.*

‘ This Example of Generosity
‘ fill’d me with Admiration, over-
‘ whelm’d me with Sorrow, and re-
‘ doubled my Love. I made the
‘ bitterest Complaints.

‘ *Ab ! too generous, too cruel*
‘ *Phya, You undoubtedly deceive*
‘ *yourself. The Gods never com-*
‘ *mand any thing contrary to Duty;*

‘ nor does Religion cancel Obligations
 ‘ founded upon Virtue.

‘ *Megacles*, being inform’d of
 ‘ *Phya*’s Flight, suspended the Siege,
 ‘ and offer’d me Peace, upon Condi-
 ‘ tion, that I wou’d divorce the
 ‘ Queen, and marry his Daughter.
 ‘ But I resolv’d to sacrifice my Crown,
 ‘ rather than betray my Glory and
 ‘ my Love. The Siege was renew’d
 ‘ with more Vigour than ever, and
 ‘ after long Resistance, I was oblig’d
 ‘ to yield. I left *Attica*, and made
 ‘ my Escape to *Eubœa*.

‘ I wander’d a great while in that
 ‘ Country, till being discover’d and
 ‘ persecuted by *Megacles*, I retir’d
 ‘ into the Island of *Naxos*. I en-
 ‘ ter’d into the Temple of *Pallas*,
 ‘ situated near the Sea-Coast, to pay
 ‘ my Devotions to the Protectress of
 ‘ *Athens*. Just as I had ended my
 ‘ Prayer, I perceiv’d an Urn upon
 ‘ the

‘ the Altar, and going near it, I
‘ read this Inscription. *Here rest*
‘ *the Ashes of Phya, whose Love to Pi-*
‘ *sistratus and her Country made her*
‘ *a willing Victim to their Happi-*
‘ *ness.*

‘ This mournful Spectacle renew’d
‘ all my Sorrows ; yet cou’d I not
‘ tear my self away from that fatal
‘ Place. I often went to the Tem-
‘ ple to bewail my Misfortunes. It
‘ was my only remaining Consola-
‘ tion in this lonely Condition, in
‘ which I suffer’d Hunger, Thirst,
‘ the Inclemency of the Seasons, and
‘ all the Hardships of a banish’d Man,
‘ who dares not confide in any Per-
‘ son, nor has any Asylum, but in
‘ Forests among wild Beasts.

‘ One Day, while I was plung’d
‘ in the most melancholy Reflections,
‘ and in a profound Silence before
‘ the Altars, I know not whether in
‘ a

‘ a Vision or a divine Dream, but
‘ the Temple seem’d to shake,
‘ and the Top of it to open ; I be-
‘ held *Minerva* in the Air, in the
‘ same Form as when she came
‘ out the Head of *Jupiter*, and
‘ I heard her pronounce these
‘ Words in a majestick and threat-
‘ ning Tone : *It is thus the*
‘ *Gods punish those who abuse Reli-*
‘ *gion, by making it subservient to*
‘ *their Ambition.* My Soul was
‘ seized with a sacred Horror. The
‘ Presence of the Goddess confound-
‘ ed me, and laid open before my
‘ Eyes all my Crimes. I continu’d
‘ a great while without Sense or
‘ Motion.

‘ From that Time my Heart was
‘ chang’d. I discern’d the true Source
‘ of all my Misfortunes. I detested
‘ that false Policy, which makes use
‘ of Wiles, Artifice, and mean Dis-
‘ simulation. I resolv’d to follow
‘ other

‘ other Maxims for the future ; to
‘ employ no Methods, but what were
‘ noble, just and magnanimous ; and
‘ to make it my Endeavour to ren-
‘ der the *Athenians* happy, in Case
‘ I was restored. The Gods were
‘ appeas’d, and delivered me from
‘ my Exile.

‘ My Son *Hippias* engaged the
‘ *Argians*, and several Cities of
‘ *Greece*, to assist me ; I went and
‘ join’d him in *Attica*. I first took
‘ *Marathon*, and then advanc’d to-
‘ wards *Athens*. The *Athenians*
‘ came out of the City to give me
‘ Battle. I sent some Children on
‘ Horseback to them, to assure them
‘ that I did not come to invade their
‘ Liberties, but to restore the Laws
‘ of *Solon*. This Moderation re-
‘ mov’d their Fears, they receiv’d me
‘ with Acclamations of Joy ; I as-
‘ cended the Throne a third Time,
‘ and

‘ and my Reign has never since been
‘ disturb’d.’

While *Cyrus* staid at *Athens*, *Pisistratus* and *Solon* conducted him often to the Theatre. Stately Edifices, pompous Decorations, and the nice Rules, which have been since observed, were not then known. Tragedy was not in that Perfection to which it was brought by *Sophocles*; but it answer’d all the Views of Policy, for which it was introduc’d.

The *Greek* Poets, in their Dramatic Performances, usually represented the Tyranny of Kings, in order to strengthen the Aversion which the *Athenians* had to Royalty: But *Pisistratus* directed the Deliverance of *Andromeda* to be acted. The Poet had scatter’d, throughout his Tragedy, several Strokes of Panegyrick, which were the more delicate, as they might be apply’d, not only to *Perseus*, but

to

to *Cyrus*, who was descended from him. After this, *Solon* led the young Prince to *Areopagus*, to take a Repast there; which was more frugal than that at the Palace of *Pisistratus*, but not less agreeable. During the Entertainment, *Cyrus* desir'd the old Sage to explain to him the Nature, Design, and principal Parts, of Tragedy, which he did not yet understand. *Solon*, who was himself a Poet, answer'd:

‘ The Theatre is a living Picture
‘ of the Virtues and Passions of Men.
‘ Imitation deceives the Mind into a
‘ Belief, that the Objects are really
‘ present, and not represented.’

‘ You have formerly read our
‘ Poet, *Homer*; the Drama is only
‘ an Abridgement of Epic-Poesy.
‘ The one is an Action recited, the
‘ other an Action represented. The
‘ one recounts the successive Tri-
‘ umphs

‘ triumphs of Virtue and Courage over
 ‘ Vice and Fortune ; the other re-
 ‘ presents the unforeseen Mischiefs
 ‘ caus’d by the Passions. The one
 ‘ may abound with the *Marvellous*
 ‘ and *Supernatural*, because it treats
 ‘ of heroick Virtues, which the Gods
 ‘ alone inspire ; but in the other,
 ‘ where human Passions prevail, the
 ‘ *Natural*, must be joined with the
 ‘ *Surprizing* to shew the Effect and
 ‘ Sport of those Passions. The heaping
 ‘ Wonders upon Wonders, transports
 ‘ the Mind beyond the Limits of Na-
 ‘ ture, but it only excites Admiration.
 ‘ On the contrary, by describing the
 ‘ Effects of Virtue and Vice, both
 ‘ without and within us, Man is
 ‘ brought to see and know himself ;
 ‘ the Heart is touch’d, while the
 ‘ Mind is diverted.

‘ The *Virtuous*, the *Useful*, and
 ‘ the *Agreeable*, must be united, in
 ‘ order to reach the *Sublime*. The
 ‘ most

‘ most beautiful Flowers, Graces,
‘ and Paintings, only please the
‘ Imagination, without satisfying the
‘ Heart, or improving the Under-
‘ standing. Solid Principles, noble
‘ Sentiments, and various Characters
‘ must be dispers’d throughout, in
‘ order to display to us, Truth, Vir-
‘ tue, and Nature. Man must be
‘ represented as he is, and as he ap-
‘ pears; in his native Colours, and
‘ under his Disguises; that the Picture
‘ may resemble the Original, in which
‘ there is always a Contrast of Vir-
‘ tues and Imperfections. Never-
‘ theless it is necessary to conform to
‘ the Weakness of Mankind. Too
‘ much Moralizing disgusts; too
‘ much Reasoning tires. We must
‘ turn Maxims into Action, convey
‘ noble Sentiments by a single
‘ Word, and instruct rather by the
‘ Manners of the Hero, than by his
‘ Discourse.

‘ These

‘ These are the great Rules found-
‘ ed upon human Nature, and the
‘ Springs which must be put in Mo-
‘ tion to make Pleasure serviceable
‘ to Instruction. I foresee that one
‘ Day these Rules may be improv’d,
‘ by introducing into such Entertain-
‘ ments, all the Arts of Imitation,
‘ Painting, Musick, and Dancing,
‘ as well as Poesy. Hitherto I have
‘ contented my self with making the
‘ Theatre a School of Philosophy, for
‘ the young *Athenians*, and useful
‘ to their Education. It argues an
‘ Ignorance of human Nature, to at-
‘ tempt to lead it to Wisdom at once
‘ by Constraint and Severity. Du-
‘ ring the Sprightliness and Fire of
‘ Youth, there is no fixing the At-
‘ tention of the Mind, but by amu-
‘ sing it. This Age is always upon
‘ its Guard against Precepts ; and
‘ it is therefore necessary to disguise
‘ them, under the Form of Pleasure.’

Cyrus

Cyrus comprehended by this the great Designs, both Political and Moral, of the Theatre; and saw clearly at the same Time, that the principal Rules of Tragedy are not arbitrary, but taken from Nature. He thought he could not better shew his Thankfulness to *Solon* for his Instructions, than by letting him see the Impression they had made upon him.

‘ I now perceive, said he, that the
‘ *Egyptians* are much in the wrong
‘ to despise the *Greeks*, and especial-
‘ ly you *Athenians*. They look up-
‘ on your Graces, your Delicacies,
‘ and your ingenious Turns, as fri-
‘ volous Thoughts, superfluous Or-
‘ naments, and childish Prettinesses,
‘ which denote a Puerility of Mind,
‘ and a Weakness of Genius, which
‘ will not suffer you to rise higher. But
‘ I see that you have finer Sentiments
VOL. I. X ‘ than

‘ than other Nations; that you
‘ are well acquainted with hu-
‘ man Nature; and know how to
‘ make Pleasures instructive. The
‘ People of other Countries are
‘ only affected with masculine
‘ Thoughts, violent Motions, and
‘ bloody Catastrophes. It is for
‘ want of Sensibility that we do not
‘ distinguish, like you, the different
‘ Shades of human Thought and
‘ Passion. We are not acquainted
‘ with those soft and sweet Pleasures,
‘ which arise from delicate Senti-
‘ ments.’

Upon this *Solon* could not forbear embracing him, and saying : ‘ Hap-
‘ py the Nation that is govern’d by
‘ a Prince who travels over the Earth
‘ and Seas, to carry back into his
‘ Country all the Treasures of Wis-
‘ dom. Remember, O *Cyrus* ! re-
‘ member one Day the Sentiments
‘ with which the Gods now inspire
‘ you.

‘ you. I repeat to you what I said
‘ to *Cræsus*, King of *Lydia*: No
‘ Man can be call’d HAPPY till he
‘ is dead. I foresee his Misfortunes
‘ and your Conquests. Successes
‘ are far more to be dreaded than
‘ Adversities. Always remember
‘ that the true Glory of a King
‘ consists in reigning over Men,
‘ whom he renders happy by his
‘ Beneficence, and good by his Vir-
‘ tues.’

The young Prince, at parting,
made the same Promise to *Pisistratus*, which he had made to *Chilo* and
Leonidas, of being ever a faithful
Ally to *Greece*. He embark’d, with
Araspes, at the Port of *Phalerus*, in
a *Rhodian* Vessel, which was bound
for *Crete*.

Cyrus’s Design in going thither,
was not only to study the Laws of
X 2 *Minos*,

Minos, but likewise to see *Pythagoras*, who had stopp'd there in his Way to *Croton*. All the Eastern *Magi*, whom that Sage had seen in his Travels, had spoken of him to the Prince with Encomiums. He was esteem'd the greatest Philosopher of his Age, and to understand, best of all Men, the ancient Religion of *Orpheus*. His Dispute with *Anaximander*, the Naturalist, had fill'd all *Greece* with his Fame, and divided all the Learned. *Araspes* had been inform'd of this Matter by the Philosophers of *Athens*, and during the Voyage, gave *Cyrus* the following Account of it :

‘ *Pythagoras*, who was descended
 ‘ from the ancient Kings of the Island
 ‘ of *Samos*, had been captivated with
 ‘ the Charms of Wisdom from his tenderest Years. He discover'd, even
 ‘ from that Time, a superior Genius, and a sovereign Taste for
 ‘ Truth.

‘ Truth. Not finding at *Samos* any
‘ Philosopher, who cou’d satisfy his
‘ eager Thirst for Knowledge, he
‘ left it at Eighteen Years of Age, to
‘ seek elsewhere what he could not
‘ meet with in his own Country.
‘ After having travell’d for several
‘ Years in *Egypt* and *Asia*, he re-
‘ turned Home, fraught with all the
‘ Sciences of the *Chaldeans*, *Egyp-*
‘ *tians*, *Gymnosophistes*, and *He-*
‘ *brews*.

‘ The Sublimity of his Genius was
‘ equal to the Extent of his Learning,
‘ and the excellent Qualities of his
‘ Heart surpass’d both. His lively and
‘ fertile Imagination did not hinder
‘ the Justness of his Reasoning.

‘ *Anaximander* had gone from his
‘ own Country, *Miletus*, to the
‘ Island of *Samos*. He had all the
‘ Talents which can be acquir’d by
‘ Study; but his Understanding was
‘ more

‘ more subtile than solid, his No-
‘ tions more learned than luminous,
‘ and his deluding Eloquence full of
‘ Sophistry. He was impious in the
‘ very Bottom of his Soul, yet af-
‘ fected all the outward Appearances
‘ of an extravagant Superstition. He
‘ held, as *Divine Truths*, all the
‘ Fables of the Poets, and stuck to
‘ the literal Sense of their Alle-
‘ gories. He adopted all the vulgar
‘ Opinions as Principles, in order to
‘ degrade Religion, and make it
‘ monstrous. His Impiety did not
‘ proceed only from the Vanity of
‘ making himself the Head of a new
‘ Sect, but from ill Nature. He
‘ hated Mankind, and to gratify his
‘ Humour, endeavour’d to destroy
‘ all the true Pleasures of the Mind,
‘ and all the sweet Hopes which the
‘ Idea of Immortality inspires.

‘ *Pythagoras* loudly oppos’d his
‘ mischievous Maxims, and endea-
‘ your’d

‘ your’d to purge Religion of those
‘ absurd Opinions which dishonour
‘ it. *Anaximander*, covering him-
‘ self with the Veil of a deep Hypo-
‘ crisy, took Occasion from thence
‘ to accuse him of Impiety.

‘ He secretly made use of all Arts
‘ to incense the People, and alarm
‘ *Polycrates*, who then reign’d at
‘ *Samos*. He address’d himself to
‘ all the Sects of Philosophers, and
‘ to the Priests of the different Di-
‘ vinities, to persuade them that the
‘ *Samian Sage*, by teaching the
‘ Unity of one sole Principle, de-
‘ stroy’d the Gods of *Greece*. The
‘ King esteem’d and lov’d *Pythago-*
‘ *ras*. Nevertheless he suffer’d him-
‘ self to be surpriz’d and impos’d
‘ upon, by the artful Representati-
‘ ons, which *Anaximander* contriv’d
‘ to have laid before him. The Sage
‘ was banish’d from Court, and
‘ obliged to quit his Country.

This

This Story gave *Cyrus* a greater
Desire to see the Philosopher,
and to learn the Particulars of his
Dispute.

The END of the First Volume.



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